

Zion's Herald

WEDNESDAY, APRIL 8, 1903

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HOLY WOMEN AT THE TOMB

From the Painting by Alex Ender

Why was Galileo Condemned?

THE Rev. Father Pardow, preaching at the Cathedral in New York on a recent Sunday, on "The Condemning of Galileo," entered into an elaborate argument designed to show that the question of the motion of the earth around the sun was not the cause of the great scientist's condemnation, since the sun theory had been taught without opposition one hundred and fifty years before that time, and declared, also, that Copernicus, from whom the theory is named, was a Catholic priest who taught it without molestation fifty years before. Father Pardow contended that Galileo was condemned not for the theory, but for erroneously striving to prove the theory from Bible texts.

All this is interesting, if so. As it is manifestly impossible to enter into a psychological analysis of the mental processes that went on in the brains of the men who tried Galileo, not all historical critics will share Father Pardow's freedom from suspicion that the awkward astronomy of Galileo, and not just his poor exegesis, influenced the ecclesiastics who condemned him. Rome may have winked at Copernican theories before Galileo and at the same time have found it inconvenient to have them revived and advertised by the latter. The question that evidently bothered the Romish ecclesiastics was not whether the astronomy asserted, perhaps with unpleasant aggressiveness, by Galileo squared with the Bible, but with previous unfounded deliverances of the Catholic Church. Rome deserves to be treated with justice in all these historic judgments — a justice it does not invariably accord to its opponents. One point Father Pardow at any rate leaves unexplained, and that is the question why

Galileo was cast into prison simply (on the Pardow hypothesis) for being a poor exegete. That is hardly the approved way of settling biblical disputes. In the sermon above mentioned Father Pardow, apparently as a deduction from his excursus on Galileo, made bold to declare that "the Catholic doctrine in practice and energy is the real upholder and maintainer of all that is good in our times." That it contributes something to the forces that make for social stability, few will deny. That it has ever become, since the days of Galileo, a lover of genuine progress and an "upholder and maintainer" of really liberal liberty, many will doubt.

A Doubt which is Significant

WITH the Boston *Transcript's* unceasing contempt for all forms of a prohibitory law, and its hearty support of license in every form, the editorial in the issue of April 1, upon the "New Hampshire Experiment," is very significant. Here, at last, is the passage of a license law which even the *Transcript* cannot approve. Some of its statements are so unusual and striking that we present them herewith:

"The high license act which became law last week centralizes in an unprecedented manner the control of the liquor traffic in a bi-parlisan State board of three members, appointed by the governor. Never before has such power and authority been vested in a board under the exercise laws of any of our States."

"The commissioners have absolute discretion to issue licenses to innholders, as well as to druggists and clubs in towns and cities that vote 'No,' under the local option clause, and in general they are authorized and empowered to prescribe regulations for the conduct of the traffic under any license of the first class (innholders) as they see fit."

"With all faith in the integrity and ability of the already constituted Board of License Commissioners, it is a perfectly fair question whether they will be able to prevent the gradual building up of a huge political machine, with the liquor traffic and all it stands for as the central interest. That enormous temptations will be held out to them must be taken for granted. And men less scrupulous than they will perhaps in time be given charge of this large license machinery which so easily can make or unmake politicians. It would be contrary to all previous experience if New Hampshire should escape quite unscathed from this experiment."

"Sobriety and honesty are not portable commodities which the public officials can hand out at will, and for this reason the License Commissioners will probably be accused of many shortcomings for which they will not be at fault. But it would have been possible to relieve them of some responsibility, to insure a much larger degree of local control, and to guard in a measure against possible political abuses. The law in this respect falls much short of the ideal."

Professors at Wesleyan and the Pope in French Politics

THE French Government, in a recent attempt to increase its revenues by means of a tax on small distillers, has brought about one of the liveliest alcohol controversies of late years. In a single day, it is said, the word "alcohol" appeared over two thousand times in the twelve leading journals of Paris. In order to arouse sentiment hostile to the tax, a translation of a portion of the report of Professors Atwater and Benedict, which described their experiments upon the nutritive value of alcohol and was published by the United States Government, the conclusions of which are accepted by the principal European scientific authorities, was scattered broadcast over France as a campaign document. Friends of temperance joined with the other side and posters were

displayed throughout the country denouncing alcohol as a poison. Soon after, a hundred thousand posters appeared in Paris saying that the Pope, who is nearly one hundred years old, habitually takes wine. This statement on the authority of his physician is followed by the question: "Do you think that if our national alcoholic spirit was a poison, the good old Pope would drink alcohol?"

Professor Atwater earnestly deprecates the one-sided use of the facts he has published. He urges that the nutritive value of alcohol, which is very limited, is unduly emphasized, while its action as an intoxicating and sometimes poisonous drug which causes untold injury, is ignored.

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Russian Tax Reform

BY an imperial ukase just issued in pursuance of the policy announced in the recent manifesto of the Czar, the joint liability of the peasants for taxation is abolished. Under the communal system thus amended the industrious and frugal were compelled to contribute to the support of the vicious and idle. A partial reorganization of the system of tax-gathering was effected some years ago, permitting of the collection of taxes from individual peasants. The ukase just signed completes the abolition of the collective responsibility régime. The reform affects 46 "governments," and the contributors of 63 per cent. of the direct revenue. Precedence is given to local over state taxes.

Development of Ireland

THE Irish land bill is already opening up for Ireland new commercial possibilities. A genuine industrial revival, stimulated by the proposed Government grant of \$925,000 annually for development purposes, is already taking place in Ireland. Lord Iveagh of Dublin and the Rt. Hon. William Pirrie, the noted ship-builder of Belfast, have volunteered to contribute the capital necessary to extend transportation facilities to agricultural communities, incidentally aiding a large number of agrarian and industrial enterprises. The fact that two successful business men are willing patriotically to devote their wealth to the exploitation of rural Ireland without regard to political divisions seems to promise a new era of prosperity for that troubled isle. Already recruiting for the Royal Irish Constabulary has ceased, and a considerable reduction in the existing strength of that force is contemplated.

Education in Ireland

IT has long been an Irish grievance that the imperial government gives no aid to higher education for the majority of the people. The Roman Catholics, who compose three-quarters of the population, have long desired government assistance in establishing an institution where Romanists may study without offense to their ec-

clesiastical sympathies. A Royal Commission, which has been at work a year and a half, recommends the reorganization of the Royal University upon a teaching, in distinction from a merely examining, basis, and in the form of a federal university composed of the three Queen's Colleges at Belfast, Galway and Cork; and a new college to be established for Roman Catholics at Dublin.

Kafir Labor Problem

THE problem of native labor in South Africa is giving the British Parliament considerable trouble. The Kafirs, who are naturally lazy, have become relatively rich during the late war, have few wants, and are disposed to make their wives do such work as is indispensable. Mr. Chamberlain, with his usual directness, proposes to stir the lethargic Kafirs up to a decent activity by imposing a tax on their huts and wives, holding that under existing circumstances it is otherwise impossible to overcome their natural habits of sloth. Sir William Harcourt sees in the proposal a scheme to gratify the greed of the mine-owners, while Sir John Gorst protests that if the blacks are contented with the life they are leading, they should not be compelled to labor for the increase of the world's gold supply. In rebuttal Mr. Chamberlain argues that the proposed legislation stimulative of industrial activity among the Kafirs is for their best interest, preventing the introduction of competing Chinese, and impressing the blacks with a sense of the dignity of labor.

Secretary Root on the Tariff

IT appears evident, judging from the carefully-prepared speech of Secretary Root delivered before the Home Market Club of Boston last Thursday, that the present Administration strongly discountenances any revision of the tariff until after the next Presidential election. Admitting that there is no fetich in the present tariff schedules, and that at a later day a few minor changes might advantageously be made in the existing laws, Mr. Root declared that, since the Dingley law is working well as a whole, it would be unwise to jeopardize the present period of extraordinary prosperity by endeavoring to remedy a few incidental faults. A revision of the tariff is a great task, not to be undertaken except for very serious reasons. The process of revision, introducing an element of uncertainty into the manufacturing world, is itself an evil. Mr. Root argued that if duties are reduced in any one class of manufactures, as a blow at the trusts, all American manufacture in that line will be paralyzed, since in each class the trust is the strong-

est; and if protection be inadequate, the independent manufacture will be the first to be ruined. Such a course would simply have the effect of substituting foreign trusts for American trusts. Mr. Root's conclusion was expressed in the two cardinal rules: (1) Revise the tariff, if at all, when Congress is not playing politics, but has settled down to work after an active campaign; (2) let the tariff be revised by its friends. It is evident from the Root speech that the Administration intends to lend every assistance to the Republicans in the 58th Congress to stand immovably on the present tariff law.

Hardships in the Antarctica

THE sledging parties of the British Antarctic exploring ship "Discovery," one of which, under the lead of Captain Scott, reached latitude 82 degrees, 17 min., south, experienced the severest hardships. The softened snow told heavily on the dogs, all of which died. Captain Scott's party was placed on short rations, and its progress was impeded by fog. Another party, under Lieutenant Barnes, returning from an expedition to Cape Crozier, was overtaken by a blizzard and reached the ship only with the greatest difficulty, one of the men falling over a precipice into a drift, where he slept for thirty-six hours. A sledge expedition under Lieutenant Armitage was absent from the ship fifty-two days, attaining an altitude of 9,000 feet and descending on sledges over an ice slide to a glacier 8,000 feet below. Lieutenant Armitage fell thirty feet into a crevasse 2,000 feet deep, and would have been lost but for the fact that he was harnessed to his companions. A few cases of scurvy developed, and the tinned provisions gave great dissatisfaction. At Cape Adair the "Discovery" found Borchgrevink's huts in a good state of preservation.

Treatment of Trachoma

TRACHOMA, a disease which causes the interior of the eyelids to become covered with granules, like grains of sand, is undoubtedly contagious, and has frequently been contracted by the inmates of ill furnished prisons or other institutions who have been obliged to use the same towel. The usual treatment for trachoma requires some weeks, but a cure is by no means certain. At the Maryland General Hospital recently a case of chronic trachoma has apparently been cured by means of X-rays. The patient is a woman who had been afflicted with trachoma for nine years, and, like the sufferer of Scripture, has spent her money on many physicians. Thus far thirty applications of the X-ray have been made. The exposures have lasted from five to ten minutes. The woman is still undergoing treatment

and the granules have entirely disappeared from her left eye, while the right retains only traces of the disease. While it is not certain that the treatment will prove completely or permanently successful, the physicians are sanguine that many merely acute cases of trachoma can be dealt with advantageously with the X-ray.

Wabash Injunction Dissolved

THE injunction issued, March 3, in the U. S. Circuit Court at St. Louis, by Judge Adams, restraining the Brotherhoods of Trainmen and Firemen on the Wabash Railway from ordering a strike, was dissolved April 1. Judge Adams wished to take time to inquire into the charge that the Brotherhoods were engaged in a "conspiracy" to promote a strike, and only intended his injunction to serve as a temporary restraining order designed to hold the situation at a standstill until thorough investigation could be made. He has now accepted as sufficient the denial of the Brotherhoods of any intent to interfere with interstate commerce or the United States mails. The Judge clearly recognizes the right of labor to organize for legitimate defensive and protective purposes. The court finds that the statements in the bill of complaint to the effect that the employees were satisfied with their conditions of service are not supported; that a real difference of opinion existed between the railroad and a large majority of its employees with respect to their wages; and that the proposed strike was a result of the vote of the employees acting without coercion. Judge Adams strongly recommends that the Wabash and its employees submit the questions in dispute to arbitration.

[Since the above was put in type an amicable settlement has been made between the Wabash officials and their employees, by which the latter receive from 12 to 15 per cent. advance in wages, thus adjusting a controversy which has existed for four months. This settlement will have a helpful influence on wage differences on other roads.]

Compliments from Baron von Sternburg

AT the annual dinner of the Hartford Yacht Club, held last Friday, the German Minister, responding to the toast, "The German Nation and its Emperor, the Noblest Yachtsman of the World," made the most of his opportunity to express in a representative capacity his cordial good-feeling toward America. Recognizing the fact that it is keen rivalry that produces great men and great races, he welcomed the United States as an honorable competitor of Germany. Baron von Sternburg declared that armies and navies are not now the weapon of the barbarian who would conquer and loot, but are the training-schools in which youth are to be taught the manly qualities which are needed as much in the struggles of peace as in those of war. The Baron heartily praised the army and navy of the United States, frankly admitting that the plans connected with the establishment of the new War College at Washington will, if carried out, result in developing an army which will repre-

sent for size the very highest point of efficiency of any army in the civilized world. The Baron expressed his ardent hopes that the relations between the two great nations of Germany and America may ever grow closer and friendlier. In this connection it is perhaps significant that President Roosevelt, in his recent public references to England and Germany, has studiously refrained from seeming to accord to the former country a preferential treatment, even in the matter of platform compliments.

Friction at the Mines

DIFFICULTY in interpreting the precise meaning of the various clauses of the Anthracite Strike Commission award, especially the nine-hour-a-day provision, has resulted in a considerable amount of trouble throughout the entire anthracite region, precipitating strikes at several collieries. Both the miners and the operators accuse the other party of violating the decrees of the Commission. The operators interpret the nine-hour clause to mean that they can prescribe the number of hours their collieries shall be operated, but must pay for all the time over nine hours that any of the employees may work; while the miners contend that they are not under any circumstances to work more than nine hours. The trouble has not yet reached an acute stage; but the miners, who were not satisfied with the report of the Commission, are in a mood to make serious trouble unless the terms of the arbitration supposed to be settled shall be themselves arbitrated.

Payment of Blockade Bills

A NEW though probably not a serious complication has been introduced into the Venezuelan question by a proposal emanating from England that in case The Hague tribunal decides that the blockading Powers are not entitled to preferential treatment, that tribunal may consider whether any compensation, and if so what compensation, should be made by Venezuela out of the 30 per cent. of the customs revenues set aside to those Powers for expenses incurred in connection with the blockade, which amounted to at least \$200,000. To this proposition Mr. Bowen refuses under any circumstances to assent. Another proposed amendment, which would have limited the arbitration tribunal in the matter of costs, was negatived on the ground that the tribunal itself should decide without restriction how, when, and by whom the costs of arbitration should be paid. A number of minor or purely verbal amendments were agreed to without debate.

King Edward's Tour

KING EDWARD is having a delightful trip on the Continent, having been received with great enthusiasm in Portugal, while the wiseacres at home and abroad are speculating as to how much political importance attaches to each separate move made. It is probable that no mysterious connection exists between King Edward's being ferried ashore at Lisbon in company with King Carlos in a gorgeous galley and a possible appro-

priation of Delagoa Bay by the English. The visit to Portugal is evidently only intended to set the seal of personal friendship upon the ancient alliance between England and Portugal recently reaffirmed and consolidated in South Africa. It is not certain yet whether the Pope will invite King Edward to visit him; but it may be assumed that the Pope would never commit the blunder of conveying such an invitation unless he had first privately made sure that it would be accepted. The King's task in France, which he will doubtless accomplish with his usual tact and grace, will be to smooth away Anglo-French irritations and render it easier for Lord Lansdowne and M. Delcassé to come diplomatically into closer accord.

Concessions by Turkey

THE United States Government has long been endeavoring to obtain from the Sublime Porte permission for graduates of American medical colleges in Turkey to practice in the Ottoman Empire, a recognition of the right of Armenians or Greeks born in Turkey but naturalized in America to return and reside in Turkey without molestation, and the according of more liberal treatment generally to Americans and American institutions in the domains of the Sultan. U. S. Minister Leishman, who, with these briefs and demands in his hand, has been kept waiting some weeks at the outer portal of Yilduz Palace, has at last been ushered into the Sultan's presence. Minister Leishman presented the President's letter to his august friend, Abd-ul-Aziz, and received assurances that attention would be paid to all the points raised. Although the American press reports concur in pronouncing these assurances "satisfactory," those who know Turkey and the Sultan's elastic capacity for delay are not sanguine that the corresponding irades required in order to put the assurances into actual effect, will very soon be signed, sealed and delivered.

Government by Workingmen

GOVERNMENT by workingmen, judging from the experiments so far made, has not proved an unqualified success. A theory has gained credence that a city composed largely of workingmen can best be governed by workingmen themselves. Experience seems to prove, however, that no government by a class, whether rich or poor, is successful. A certain combination of powers and interests is necessary in order to preserve a proper equilibrium in municipal affairs. Ansonia, Conn., a city of 13,000 inhabitants, where a workingman was elected mayor a year ago and provided with a board of aldermen from the same class in the community, has in a recent election recorded a vote overwhelmingly adverse to trades-union government. Trades-unionism has its advantages as well as its defects, but its representatives who so far have been elevated to official positions have not, to say the least, shown any greater aptitude for administration than the average office-holders who have preceded them. The net result of one year's experiment with workingmen's government in Ansonia is reported to be the

loading down of the city with an enormous tax-rate, with nothing to show for it except a shortage in the tax collector's accounts, the demoralization of the local fire department, a large number of appointments to office the legality of which is questioned, and an indictment for conspiracy against private property threatening the mayor. The unsuccessful issue of this experiment at municipal government by a class does not necessarily imply the condemnation of trades-union ideas, but contributes another evidence leading to the conclusion—to which intelligent observers of civic affairs are more and more coming—that for the proper administration of the intricate business of a modern municipality a certain amount of previous training in public affairs, as well as personal integrity, is absolutely essential.

President Roosevelt's Trip

PRESIDENT ROOSEVELT, with his characteristic ardor, left Washington, April 1, on his trip of sixty-six days, during which he expects to travel 13,833 miles and to visit twenty-two States and Territories. Crossing the Alleghenies, he rode for a while in an engine cab. Short stops were made at Harrisburg and Pittsburg. At Chicago President Roosevelt received the degree of Doctor of Laws from the University of Chicago. In a brief but energetic address delivered before a large audience in the evening he took pains to reaffirm and explain the Monroe Doctrine, referring, by way of illustration, to the Venezuela imbroglio, and holding that a strong navy makes for peace. In Milwaukee he declared that there is both good and evil in the trusts, and expressed his confidence that the anti-trust legislation of Congress would prove practicable of enforcement and effective in correcting the abuses connected with big corporations. In Minneapolis he took pains to deprecate any sudden and sweeping changes in the tariff, and asserted that protection is a permanent feature of the economic policy of this country. At Sioux Falls, where he spent Sunday, the President attended church twice. Monday morning he gave a talk to 4,000 children, and later in the day addressed an audience of 6,000 people on "The Wage Worker and the Tiller of the Soil." He discussed the Irrigation Act, forestry preservation, and the work of the Agricultural Department, referred to the efforts made to improve the condition of urban wage-workers, and praised the work of the Coal Commission. Despite his vigor, the fast Western pace is telling on the President, and he has already been obliged to curtail some appointments.

Undigested Securities

RECENT utterances of J. Pierpont Morgan on the market outlook for "undigested securities" have stirred up a large amount of discussion among business men in this country and in England. In London Mr. Morgan's abandonment of his traditional attitude of silence hardly tends to reassure public confidence. Mr. Morgan expressed his belief that the new securities recently put forth in such quantities are sound and stable, pointing out that they were issued not to build com-

peting lines, but largely for the purchase of rolling-stock and motive power and for the extension of other facilities necessitated by the movement of the products of the country. The undistributed stock and bond issues described by Mr. Morgan under the term "undigested" do not appear, in his view, to be indigestible. Many bankers agree with the great financier, or the financier of great enterprises, that in the course of a year or so the investing public will gradually absorb these issues. This does not mean that all of these undistributed securities are of equal value. Some are high-grade issues and others are of a kind that figure as occasional "curb" quotations. The general opinion of Wall Street appears to be that the awkward features of the situation are modified by two facts—first that the syndicates now loaded up with the unabsorbed securities are very wealthy, and secondly that at some price most of the securities could find a market. It yet remains to be seen whether the syndicates will be willing to force these issues on the public at a serious sacrifice to themselves and at the imminent danger of seriously deranging the active security market through displacement of capital now invested there.

The Balkan Situation

UNREST in the Balkan regions has greatly increased, and the Macedonian situation is causing much uneasiness in European court circles, although Russian diplomats profess to believe that the Sultan will succeed in handling the lawless Albanians without outside help. These optimistic opinions are hardly shared by Austrian officials, who are quietly putting several divisions of the Austrian troops on a war footing. Violent outbreaks have occurred at many points. An attack was made on Mitrovitza, European Turkey, by a large band of Albanians who demanded the surrender of the Turkish garrison and the Russian Consul, M. Stcherbina. The consul urged the Turkish commander to repel the attack, and in revenge was dangerously wounded in the back by Albanians. A bridge near Adrianople was blown up with dynamite, the Oriental express narrowly escaping destruction. An insurgent band was massacred by Bashibazouks near Isteb. The greater part of the Okhrida district is now practically in a state of insurrection. The Albanians evince no disposition to come to close quarters with the Sultan's troops, but are likely to continue their lawlessness unless effectually curbed by the Sublime Porte, which is forwarding heavy reinforcements of Turkish regulars to the disturbed region. The comparative mildness of the Russian manner, in spite of the attack on M. Stcherbina, and the somewhat ostentatious friendship of Germany, tend to weaken the Sultan's disposition to take strong measures against the Albanians, who are very strong in court circles at the Yilduz palace. If M. Stcherbina should die, the Russian Government may be moved to put severer pressure on Turkey. A dangerous agitation meanwhile exists among the Moslems of Bosnia and Herzegovina, who in spite of all official precautions are secretly arming themselves with the apparent intention of emigrating into Old Servia to swell the

ranks of the insurgent Albanians, who in many sections are compelling the inhabitants to support them. The Czar has sent another warning message to Bulgaria and has significantly presented the Prince of Montenegro with eight batteries of quick-firing guns. It is announced that the Macedonian revolutionary committee will proclaim a general insurrection about April 26, when it is expected that 100,000 men will be under arms. The Sultan is said to have censured the commander of the Turkish garrison at Mitrovitza for firing on the Albanians.

EVENTS WORTH NOTING

The "Saxonia," which docked last Friday in Boston, brought 2,283 passengers—the largest number that ever came over on any one ship. Of these, 2,020 were immigrants.

The Ten Eyck prize, worth \$100, was won last week by William Picken, of Little Rock, Ark., in an oratorical contest at Yale over four competitors. Picken, whose subject was "Hayti," is the first colored student to take such a prize at Yale.

A fund of \$10,500, the income of which is to be used for annual lectures on good citizenship, has been presented to Harvard in memory of the late Edwin L. Godkin, editor of the New York *Evening Post*, by J. Pierpont Morgan and Andrew Carnegie.

The Krupp Company will expend nearly \$5,000,000 in the erection of a great rail mill at Rheinhausen on the Rhine. The American system will be imitated, the ores being unloaded from the boats to the furnaces, coming out, without cooling, as finished rails.

Bishop Henry C. Potter, Messrs. Spencer Trask, Robert C. Ogden, Gustav H. Schwab, and other well-known men have united in a representation to John W. Foster urging a reorganization of the financial arrangements of the Red Cross, "in order to merit the confidence of the American public."

An illuminating fluid having a paraffine base has been tapped at a point seventy-five miles east of the mouth of the Copper River in Alaska. The whole region is extremely rich in oil, which even seeps from the cliffs and rocks. The Kayak oil fields of Alaska bid fair to soon rival those of Pennsylvania and Ohio.

The Venezuelan Congress, in a special session held at Caracas, March 31, authorized President Castro to fulfill the obligations embodied in the British, German, and Italian protocols, but only as an extraordinary act, without thereby creating a precedent. After taking this action the Congress hastily adjourned, as a patriotic protest against the protocols.

Dr. Emil Lorenz, the famous Vienna surgeon, expects to return to this country this month to break the plaster cast that he wore about the leg of the little heiress, Lolita Armour. The breaking of the cast will determine whether the child will be a cripple for life or sound in body. Mr. and Mrs. J. Ogden Armour, her parents, entertain strong hopes that the completion of the operation will prove successful.

The German Kaiser received a warm welcome from the Danes on his arrival at Copenhagen last Thursday. King Christian appointed Emperor William an admiral of the Danish fleet—an honor for which the Kaiser thanked him "from the heart of an upright and true seaman," referring eulogistically to the Danish Navy, which has "written its history on the tables of the world's records with a brazen pen." The Kaiser has made Prince Waldemar of Denmark an admiral *a la suite* of the German Navy.

AN ENDLESS LIFE

THE Gospel of Jesus Christ discloses and imparts the powers of an endless life which arrest and annul the action of the law of death which is now so incessantly and destructively at work in the world. The New Testament, which records the beginnings of the gospel story, brings immortality "to light"—that is, to clear view and into daily practice. The feast of Easter, so widely observed throughout the world, is the happy expression of the exultant hope of Christendom in view of the triumph of life giving grace over that pursuing death, for fear of which the majority of men have always been in bondage. The resurrection of Jesus was a foundation fact for the early Christians, and a reality, too, which they worked structurally into their own developing characters and lives. They accepted it as an event of indisputable historicity, and then built on it a splendid superstructure of Christian testimony, evangelism and self-sacrifice. Resurrection was in their view both a point and a process, since the Christ who rose once for all accomplishes without fail the daily spiritual resurrection of the believer united to Him by faith. For the soul that is one with Jesus there can be no real death, but only transition finally from scenes of lower activity to fullness of life in God's glorious presence above.

THE LATE KINDNESS OF THE TIMID

ONE hardly knows with just what feelings to regard the action of those two men who united to give the torn body of the Master its burial in the new tomb of the garden. Joseph of Arimathea and Nicodemus, both men of power and one at least probably rich, stand in a place where the gathering Friday shadows fall so densely that they make one uncertain in judgment. They were kind. There can be no doubt about the tenderness with which they took the long strip of linen and lowered the body of Jesus from the cross. We can never forget that gentleness. It will cast a radiance over them forever. It took courage, too, to beg the body from Pilate. Even if the Master were dead, still the man who asked for the body of Jesus dared to identify himself to a certain extent with the cause of the Nazarene. This we never can forget. Joseph was not a coward.

But, oh! why was this kindness so late, and why was all this courage so tardy? The dead Christ did not need the body's burying so much as the living Jesus needed a friend who would abide by Him before the crowd. Undoubtedly, the sentence of the Sanhedrin or of Pilate would not have been reversed had these two disciples in secret become the champions of the Sufferer before the people. The world, however, would have had a new spectacle of courage, and the bravery of humanity would have been reinforced forever by a shining example of unselfish devotion.

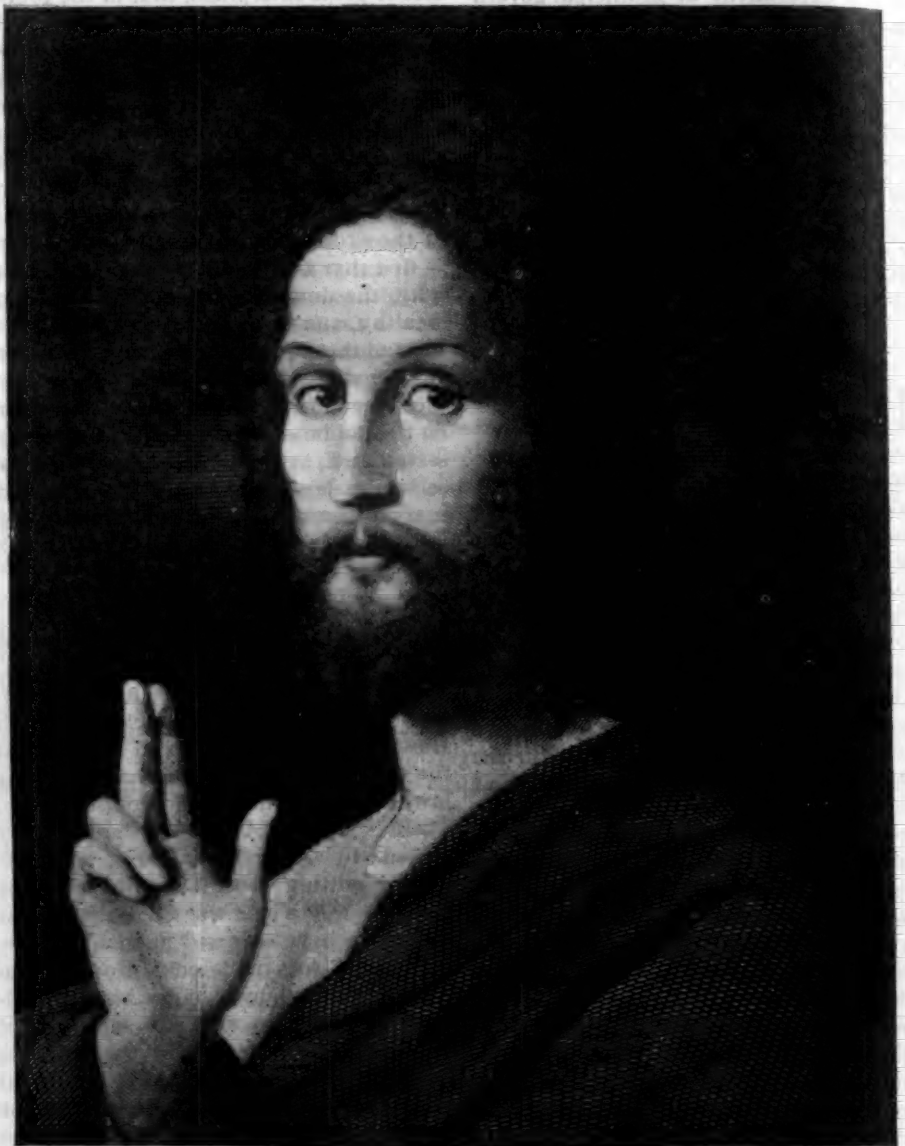
It is an illustration of the late kindness of timid souls. They are willing to become defenders of the faith, but they are not aroused to the situation until the tragedy is ended. Then, after it is all over,

they are courageous and kind. Too late, they do their best to make up for what they failed to achieve in the crisis.

The saddest part of this late kindness of the timid is the fact of their own loss. They have themselves missed the priceless opportunity to quit themselves like men and be strong. The little kindness, to be

There is where a strong arm avails. The place for us is at the side of Jesus in the time of crisis. Ours must not be the tardy kindness of the timid, but the brave championship of the free and fearless.

To such a service, appealing to heroism, chivalry, nobleness, this new Easter is a fresh summons. The Master's cause calls



SALVATOR MUNDI
From the painting by E. Deger

sure, stands to their credit; but the great opportunity is past forever.

The demand of the Christian life today is for courageous and outspoken championship of the living Christ. Tears after tragedy are not what are needed. We must have strong arms stretched out to avert the tragedy itself. The call of the cross is not to the burial of a dead Christ; it is to the present service of a Living Lord. Jesus is on trial again before His foes. Even now there are plots against His life, and treason to His cause flourishes in places where formalism and hypocrisy have driven out all divine incentive. The strong and the rich, men like Joseph and Nicodemus, are called for to take up the name of the Master and contend for Him in the judgment hall. What will they do? Disciples in secret will not serve the needs of Christ on trial before the world. Out in the full light of the judgment hall, pleading for the Person who is altogether right, is the only place where a true man ought to be. There is where a voice counts for most.

for living men to serve it. Nothing less will answer. No garden tombs for a dead Christ from timid souls! Service, defense, for the living Lord!

THE IMMOVABLE BUTTRESS OF OUR FAITH

TWO great distinctive and fundamental facts shine out from the landscape of the New Testament records, like twin peaks in a mountain range, lifted far above all others about them. Against them the lightnings have darted in fury, the tempests have raged, and the seas have hurled themselves—all in vain. These two buttresses of the Christian's faith—the Resurrection of our Lord and the conversion of Saul of Tarsus—are more massive in their splendor, more significant in their unshaken magnificence, more defiant of storm and opposition, than ever before. These two facts by recent investigations are made to approach more closely chronologically than it was deemed in other ages was possible. As

according to the best authorities there is but a brief interval of four or five years to be reckoned between the resurrection on the one hand, and the journey of Saul of Tarsus to Damascus on the other. This chronological approximation serves to make more emphatic the evidential worth of these two vitally related facts, particularly in view of a single phase of the case which confronts every student who directs his attention to them — namely, that every hostile theory which has attempted to account for the place which these events occupy in the history and faith of the church has been a total failure. The explorations and discussions which have been going on for fifty years with these two facts as their focal centre have brought out clearly into view the truth, which needs to be apprehended by every Christian believer, that no reasonable hypothesis has been invented by foes of the Gospels, or by rationalistic critics of the New Testament in dealing with the facts in question, worthy of an intelligent man's respect. It may without qualification be set down as literally true that the change wrought in the case of Saul of Tarsus, whereby the chief enemy of Christ became his chief apostle, and the unquestioning and far-reaching belief of the apostles and the early church from the very beginning in the resurrection of Jesus Christ, cannot be rationally accounted for except upon the hypothesis that this event actually occurred as declared in the Gospels and in Paul's Epistles. This is one truth which needs to be clearly seen everywhere on Easter Sunday.

Let us glance at these theories, if we can do so with any sobriety of mind, in view of their absurdity. Of course the idle story of the Jews, as set forth in Matthew's Gospel, that the disciples came by night and stole the body of Jesus while the guards were asleep, may be dismissed without a word. Has there been found a man on earth for ten centuries who for a moment has given credence to that story?

Another version, invented about fifty years ago, has, strange to say, found acceptance here and there, although it is as absurd as the one just mentioned. This story goes on to declare that Jesus did not die on the cross, but that He was in a swoon when buried, and that in the sepulchre He rallied from His comatose condition, escaped in some unknown way, and finally died in obscurity, no one knows when or where, and that out of this status of things the belief in the resurrection grew. But for the fact that a few intelligent people now and then, in their efforts to find some sort of a semi-historic basis for their halting and hesitating faith in the humanity of Jesus Christ, have tried to believe this theory, we should wonder how it is possible for any one with brains to accept it. A man half-dead, sneaking away by night from his foes, trying to find shelter and help, and sinking finally into obscurity — what a pitiful anti-climax this is for the whole Gospel story! And upon this meagre and ignoble ending the whole structure of the new civilization and the new faith was builded! Who can swallow such a tale?

Is the next theory any more credible? It is the hallucination theory, invented by Rénan — to the effect that Mary Mag-

dalene, a hysterical woman, while watching in the garden, heard a rustle of leaves, something like a whisper, saw something gleaming, took it for granted that what she had seen and heard was the Master risen from the grave, and ran and told the other disciples, who believed her story, and proclaimed the Gospel of the Resurrection from that time on, with no better foundation for their testimony than a ghost story, based on a credulous woman's superstition! One can but pity the stupidity of those who are driven by the facts in the case to such a refuge as this tale affords for their doubts.

The only other hypothesis is the mythical or legendary theory, which assumes that belief in the resurrection of Jesus Christ grew by gradual accretions age after age and did not command general acceptance until generations after the time of our Lord's ministry. This supposition demands now only a word — namely, that there is no psychological or historical basis for it. There was no time for the growth of myths and legends between the death of Jesus and the ministry of Paul; indeed, as far as events and men can be traced, from our own time directly back to the time of the Crucifixion, there has been no week in all that stretch of time in which the followers of Jesus Christ were not known by their unfaltering faith in the literal and bodily resurrection of their Lord from the dead. Paul during his ministry, almost from the day of his conversion, found himself again and again among those who had seen the same Lord who had appeared to him on the way to Damascus. He could appeal in his Epistles to witnesses who were still alive. There is nothing more absolutely certain as a historical fact than this — that the disciples of Jesus, from the first Easter Sunday, through all the ages, have believed that their Lord on the third day "rose from the dead." Every attempt to account for this faith, apart from that which accepts the Gospels as true, has utterly failed.

This fact might, if need be, be amplified and fortified voluminously. It is a fact to be grateful for, and to proclaim far and wide. After nineteen centuries of effort deniers of the resurrection have been able to present no substitute for the Gospel story that is entitled to respectful consideration. The weakness, the futility and the despair of heterodox rationalism are nowhere so fully made clear as in connection with the breakdown of all its hostile theories in connection with the fact of the resurrection. And today the Christian may justly turn to the assailants of the Gospels and say, "There is not one of your hypotheses which fits the case. I cannot accept your version of this great history without stultifying my reason, doing despite to my intelligence, and contravening all the nobler instincts of my nature." Christian civilization has a better historical foundation than a soap-bubble or a ghost story. It is built upon a pivotal and elemental fact which stands today as it has stood through the centuries, immovable and glorious, the great fact of the Resurrection of Jesus Christ. Our Easter festival is no funeral parade, following a dead Galilean peasant to a borrowed grave and an ignoble oblivion; but a triumphal procession, with crowns and trophies and

songs and attendant angels glorifying the Risen King, risen forevermore!

A Remarkable Year's Record

TO the many who are led to be pessimistic as to the vital conditions and work of the church today, we suggest that they will find a useful tonic in an editorial in the *Church Economist* for April, entitled "A Year's Record in Church Building." This reliable monthly, after making a comprehensive and critical examination, states:

"Churches in the United States, according to the best available figures, spend between \$35,000,000 and \$40,000,000 annually for new church buildings. Rev. Dr. Erskine N. White, secretary of the Presbyterian Board of Church Erection, asserts that there are built and dedicated every day in the year fifteen church buildings in the United States. Other men say the number per day will not exceed twelve, but the consensus of opinion places the number between twelve and fifteen. As to the part played by each denomination in the result, authorities agree that the following figures, based on the smaller total, are substantially correct: Methodists build three churches a day, Baptists two, Lutherans one and one-half, Roman Catholics one and one-half, Presbyterians one, Episcopalians one, Congregationalists three-quarters, and miscellaneous, which would include the Reformed, United Presbyterian, Disciples of Christ, United Brethren, and Southern Presbyterian, Baptist and Methodist bodies, one and one-half.

"Methodists have claimed 'three churches a day' for a long time, and leaders say that the estimate is under rather than over the mark. Positive figures are not obtainable, but some idea may be gained from a summary of expenditure for church buildings made from the Conference reports. This amounts annually to about \$5,000,000, but includes some indefinite sum for 'improvements.'"

A good antidote for much of the pessimism in our own denomination will be found in the remarkable reports from the presiding elders read at the sessions of the Spring Conferences, now being held. Such notes of victory in the payment of church debts, in erecting churches, in donations to the various benevolences of the church, were never heard. It is not the time for the singing of misereres, but for doxologies.

PERSONALS

— Rev. S. Parkes Cadman, D. D., will preach the baccalaureate sermon at Trinity College, N. C.

— The trustees of Ohio Wesleyan University have invited John R. Mott to give the Merrick lectures next year.

— Senator Dolliver of Iowa, Senator Beveridge of Indiana, and Rev. Dr. J. M. Buckley are announced to speak at the celebration of John Wesley's birthday anniversary in Minneapolis, May 27.

— A telegram from South Bend, Ind., to the *New York Sun*, states that on Feb. 28 Rev. Dr. W. H. Hickman, ex-chancellor of DePauw University, was chosen to succeed the late Clem Studebaker as president of the New York Chautauqua Association.

— We are pained to note that Rev. Alfred Teele Dunn, D. D., corresponding secretary of the Maine Baptist Missionary Convention, died at his residence in Waterville, Me., April 2. Dr. Dunn, who was fifty-three years of age, was prominently identified not only with the mission work of his denomination in the State, but with the Interdenominational Commission, the Maine Sunday-school Association and the Maine Bible Society. While conserving the interests of his own denomination, he was brotherly and helpful to all. The editor had frequently met him in visiting the

sessions of the Maine Conferences, and formed a very pleasant acquaintance. His death is a profound loss to the vital interests of Christianity in the State of Maine.

— Rev. Henry Wace, D. D., rector of St. Michael's Church, Cornhill, London, and honorary chaplain to King Edward, has been appointed Dean of Canterbury in succession to the late Dean Farrar.

— We are gratified to announce that Dr. J. M. Buckley has consented to speak from the Chautauqua platform at Hedding, N. H., next summer. His subject will be, "The Fatal Box and Other Superstitions."

— Poland, Ohio, the home of the late President McKinley in his boyhood, is to have a new church. The old church, in which he was converted when a young man, is to be torn down and a fine brick structure erected on the same spot to be a memorial to President McKinley.

— Rev. Isaac L. Wood, who has done such excellent work in all the departments of the church at Trinity Church, Norwich, Conn., is appointed the financial agent of Wesleyan University at Middletown. We congratulate the institution upon being able to secure his services.

— The American Board, representing the Congregational body, in harmony with our practice from the first, has instituted a system of personal visitation and inspection of its mission-fields and work through its secretaries. In pursuance of this wise policy, Dr. E. E. Strong, one of the secretaries, left last week with a group of missionaries for Africa.

— The *Pittsburg Christian Advocate* of last week says: "Dr. E. A. Blake finished his work in Christ Church, Sunday, March 22. He will be transferred to the New England Conference. The Doctor's stay among us was not long, but it was sufficient to convince all of his scholarly and Christian character, and of his honest devotion to his work as a minister of the Gospel. We learned to admire and esteem him, and he carries with him the very best wishes of all who became acquainted with him here."

— Gustavus Franklin Swift, whose death was announced last week, president of the great packing firm of Swift & Co., of Chicago, was a member of St. James Methodist Church, that city. His estate is estimated at from \$7,000,000 to \$10,000,000. The daily press speaks in high commendation of him as a successful and conscientious business man and benefactor. Dr. C. M. Cobern, his pastor, said at his funeral: "This man needs no monument. His vast business, his splendid family of sons, each bearing the stamp of his father's training, and 1,000 churches and colleges, each one of which has hidden his name in its corner-stone — these are his monuments."

— The committee of the trustees of DePauw University to nominate a president for the institution have unanimously selected Rev. E. H. Hughes, of Centre Church, Malden. Mr. Hughes has the matter under advisement, and will soon visit the university to confer with the trustees and faculty. DePauw University is located at Greencastle, Ind., and is one of the leading educational institutions of the denomination. It is nearly a half-century old, has a fine equipment in a distinguished faculty, buildings, apparatus, and campus, and a productive endowment of \$260,000, soon to be increased by \$150,000 from the DePauw estate.

— Edward Everett Hale, pastor emeritus of the South Congregational Church, celebrated his 81st birthday quietly at his home on Highland Street, Roxbury, April 3. He had no intention of spending the day differently from any other, but so many of his

devoted friends dropped in to wish him continued health and vigor, that he was compelled to yield himself to their affectionate congratulations. Dr. Hale is in the best of health, as he has been all this winter, in spite of his activity. We have but one Edward Everett Hale — the man who has expressed and is expressing more of the mind that was in Christ in organized and practical beneficence than any other that we have ever known. May he be spared many years to bless all of us!

— Notice is received, as we go to press, of the death of Rev. Ira Carter, aged 86 years, formerly a member of the New Hampshire Conference, at the home of his daughter, Mrs. Alice C. Persons, in Cambridge, on March 20.

— General Booth, of the Salvation Army, upon his return from this country to London, received a noteworthy greeting, in which many of the distinguished people of that city shared. In his address he said: "I like the American, and I believe he likes me. He is willing to risk something to gain his end, and does not let prejudice or tradition stand in his way. There is a great love of fair play in America, a great love of that sort of freedom which is not mere talk for party purposes."

BRIEFLETS

The *Advance* (Congregationalist) of Chicago perpetrates the following: "A little Western girl circulated the information that her papa had been made a 'doctor of vanity.' As the commencement season approaches, let us hope that no titles will be sought for such a purpose."

The story is told that at an Irish Land Conference held some years ago an Irish nobleman, who happened to be occupying the chair and was engaged in writing some document, looked up and inquired: "How do you spell grievance?" "Do you mean to say," rejoined a neighbor, "that you, an Irishman, do not know how to spell grievance?" If the intricate and well-considered Land Bill of Chief Secretary Wyndham proves successful, it will be hard to find an Irishman in future years who will not be able to spell "gratitude."

The *Boston Journal* is authority for the statement that a mass meeting is soon to be held to devise a plan whereby the Congregational Church can more effectively carry on its work in Greater Boston. The *Journal* says: "For some time, according to authority, there has been a recognized weakness creeping into the ranks of the denomination in Greater Boston. The commanding position the denomination once held in the religious life of New England has been in a state of relative decline." The Congregational Church by no means stands alone in this experience of decline.

Any kind of suffering, patiently and trustfully borne, helps to redeem all who come into daily contact with it from coarseness of soul. In this sense every shut-in, every invalid, every brave endurer of pain, is a true evangelist.

One of the most encouraging facts in connection with the sessions of the Spring Conferences, now being held, is the determined and enthusiastic purpose to raise a large and generous fund for the superannuates and their families. The *New York Times* of Saturday, in reporting the session of the New York Conference for the previous day, says: "There was great enthusiasm among the ministers at the Conference in the afternoon over the announcement

that the Laymen's Association of the New York Conference, which had just held its annual meeting, had pledged itself to exert every effort to raise \$250,000 for the relief of the superannuated ministers." Let the "worn-out preachers" now have the right of way everywhere, as they so richly deserve!

The *Boston Herald's* report of the session of the New England Conference was unusually excellent — full, impartial and accurate.

More people probably are saved than have a satisfactory theory as to how they are saved. The Lord has mercy on them even though they may be mentally deficient in the methodology of salvation. Yet it is better to have a correct theological theory, which, when it is established on Scriptural bases, becomes "doctrine." That affords better satisfaction to the irrepressible intellectual craving of mankind, and also honors more the God who is the great Author of salvation.

St. Mark's Church, Brookline, proved a model host for the New England Conference. The edifice with its fine vestries and connecting rooms is admirably adapted for the purpose. The pastor, Rev. Dillon Bronson, inspired his people with his own eager desire to do everything possible for the entertainment and convenience of the session. A telephone in the church, with some one to answer all calls and find any one present who was wanted, proved a wonderful convenience, as this office gratefully attests. A multitude will long and happily remember the courtesies received from St. Mark's Church during this session of the Conference.

Many of the ministers of various denominations for whom the question of spring moving has serious interest, will appreciate the story of the preacher who had been called to another field which he considered more desirable. When his small son was questioned as to whether his father had reached a decision, he replied: "Well, pa's praying for light, but ma's packing up!" It may not be quite accurate to say, as another small youth asserted, that "mostly it's the ma's that make you mind;" but it is probably the truth that many a good sensible mother, not really less prayerful than anxious pa, has at one or another critical juncture contributed just that addition of common-sense to consecration which has influenced a halting husband who was doing well to go where he could do better.

The *Church Times*, a publication of the Established Church, incidentally to a mention of the fact that the Cowley Fathers have secured a house in London, says that their headquarters is situated "behind the Royal Aquarium (or Wesleyan Church House, as we must call that place in future, we suppose)." From this rather querulous or regretful note are we to infer that the *Church Times* would have preferred to have the Aquarium remain where it was as a headquarters for seductive shows? One of the Nonconformist papers mentions the fact that in former days the crowds depicted on the Aquarium posters always contained the figure of at least one eager-looking clergyman hurrying to the show, and asks whether it is his plaintive note that is recognized in the paragraph quoted from the *Church Times*? It is safe to say that the Wesleyan Church House will do far more for London's good, and hence in the long run for London's real happiness, than the Royal Aquarium with all its glittering posters and gaudy shows ever accomplished.

JUST BEFORE EASTER DAWN

REV. EDWARD A. RAND.

Ye birds, O sing of Christ for me,
Christ risen from the dead!
How like a king He wore the print
Of thorn-crown round His head!

Ye forest-winds, sound forth my joy?
Respond, O oak and pine!
Ye brooks of crystal, take my song,
Your music echo mine!

Ye waves that break on lonely shores,
My Easter tidings voice
In loud acclaim along the sands, —
Rejoice, O sea, rejoice!

Thou sun, about to rise and shine,
Help me to praise God's name,
My altar be that silver sea,
And thou my altar-flame!

Watertown, Mass.

SIMON PETER ON EASTER MORNING

REV. LOUIS ALBERT BANKS, D. D.

It is quite evident that Peter and John stayed together the last night before Easter. I do not believe they slept much. Their ideas were not clear enough about the future for them to have any sharply-defined faith. They were thinking about Jesus in that tomb in the garden where Joseph and Nicodemus and the loving women had laid him. But, over and over again, Christ had told them that He was to rise from the dead the third day; and though they could not see how it was going to be, yet it must have made a great impression upon them.

What a talk these two friends must have had that night! They had been together on the Mount of Transfiguration when Christ had permitted the inner glory to shine forth through His fleshly body, until the glory of His presence had been so marvelous that they had been overwhelmed by it. And then Moses and Elias had appeared to talk with Jesus; and now, as they reflect upon it, they remember that it was about His death that they came to talk. That had never impressed them so much before, and I can hear John saying: "Peter, do you not remember how happy we were, with the Lord looking so glorious, and with Moses and Elias so full of grandeur, and yet so kind and gentle? And they talked about the decease of Jesus at Jerusalem as though it were the very thing He was born for, and how that was going to make a great many people happy. You were so delighted that you wanted to build three tabernacles, one for Jesus, and one for Moses, and one for Elias. Surely, Peter, there must be some bright thing coming out of this. I feel that something is going to happen in the morning. It will be the third day, you know, since He was crucified. Would it

not be glorious to see His face again?"

But poor Peter! He dropped his face in his hands with a groan, and sobbed aloud: "Oh, if I had only been faithful to Him! If I had not denied Him! O John, the broken-hearted love in that look He gave me pierces my heart yet like a sword. I shall not dare to look in His face if I do see Him again; and yet it seems as if my heart would break if I do not see Him."

Thus they talked and waited, John trying to comfort the big, impulsive man he loved so well, until they heard the woman's shrill cry: "The Lord is risen! The Lord is risen!" They hurried out, and the women who loved Jesus best told them how they had gone very early to the sepulchre and had found the stone rolled away, with an angel at the door, who told them not to be frightened; that Christ had risen and would soon appear to them again; and that they must go and tell His disciples — "and Peter."

I can see Peter as he listens, his face very white and set; but as he hears those last two words, "and Peter," the flush of life comes back into his cheek, and he cries:

"What's that you say? Did the angel say to tell me specially?"

"Yes, Peter," exclaims Mary, "he certainly said just that — that we must be especially careful to tell you."

Peter is weeping again; but how different from the tears he had shed the other night after he had denied his Lord! These are tears of infinite joy and hope.

little echo in their hearts because they feel that the Lord knows that they have denied Him. They need to see the grieved and loving eyes of Jesus looking deep down into their own until their hearts shall break in repentance like Peter's, and out of that agony they shall come to an Easter morning of forgiveness and loving recognition.

There are others who have been attending Easter services ever since they were children, and though they are now mature men and women they have never given Jesus Christ the honor and love which is due to Him. They are like those three thousand who were converted at Pentecost under the preaching of this same Peter and his friends. These people had never believed in Jesus while He lived, nor yet when He died, but Easter morning opened their eyes, and revealed to them the Christ. God grant it may be so with multiplied thousands this Easter time!

New York City.

The Immortal Life

WHO can tell but that this, which we call life, is really death, from which what we call death is an awakening? From this vantage-ground of thought the human soul comes to look without dread upon the termination of this terrestrial existence. The failure of the bodily powers, the stopping of the fluttering pulse, the cold stillness upon the features so lately wreathed in smiles of merriment, the corruption of



PETER AND JOHN RUNNING TO THE SEPULCHRE

"And the other disciple did outrun Peter."

Not only does his Master live, but he feels that he is forgiven, and that his sin is blotted out of the heart of his Lord.

There are many who need to have Simon Peter's experience at this Easter time. They are members of Christ's church; they have gone to His communion, and yet they have not been true to Him. In the clear light of the Easter season they feel a deep and solemn consciousness that they have not been loyal to their Lord. The great joy which the Easter has brought to others has had

the tomb, the breaking of the ties of love, the loss of all that has given value to existence, the dull blankness of irremediable sorrow, the knell of everlasting farewells — all this is seized upon by the sovereign imagination of man and transformed into a scene of glory, such as in all the vast career of the universe is reserved for humanity alone. In the highest of creatures the divine immanence has acquired sufficient concentration and steadiness to survive the dissolution of the flesh and assert an individuality untrammelled by the limitations which in the present life everywhere per-

slatently surround it. Upon this view death is not a calamity, but a boon; not a punishment inflicted upon man, but the supreme manifestation of his exceptional prerogative as chief among God's creatures. Thus the faith in immortal life is the greatest poetic achievement of the human mind; it is all-pervasive; it is concerned with every moment and every aspect of our existence as moral individuals; and it is the one thing that makes this world inhabitable for beings constructed like ourselves. The destruction of this sublime poetic conception would be like depriving a planet of its atmosphere—it would leave nothing but a moral desert, as cold and dead as the savage surface of the moon.—
JOHN FISKE, in "Life Everlasting."

DO NOT MISS IT

J. L. HARBOUR.

"Hear loud hosannas ringing
For joy that Christ is King!
Hear merry chimes up-springing
To swell the songs we sing!
We sing of Jesus' triumph,
And victory over pain;
We sing of sins forgiven,
And pardon won again.
Shine out, ye stars so tender,
Shine for the Easter day,
For winter's chill is over,
His reign has passed away!"

The wondrous triumph of our Master over death will be the theme of hundreds of sermons on Easter Day. The reign of death came to an end when the stone was rolled away from the tomb and Jesus came forth to ascend on high. We cannot make too much of a day of such mighty import. We cannot hear too often that wonderful and beautiful story of the resurrection of our Lord. It was the greatest event in the history of the world, and nothing that has happened since that time can compare to it in importance. What is of more value than eternal life? And what greater proof do we need that we shall live again than the fact that our crucified Lord rose from the dead?

No page of Bible history is more beautiful or more wonderful than that on which is recorded the account of how Mary Magdalene and that other Mary came to the sepulchre as the day began to dawn, and of how the angel of the Lord descended from heaven and rolled the stone away. Even if you have read the twenty-eighth chapter of Matthew many, many times, read it again on Easter Day when the influence of the time is felt throughout the world, and see if it does not appeal to you in some new and tender way. It is a brief and simple story that any child can understand.

There are those who allow Easter to come and go without at all appreciating the full significance of the day. To them it is a sort of holiday when there is a widespread good feeling, and people come out in pretty new garments, and the general atmosphere is one of happiness. Spring is at hand, and the face of Nature wears a kindly and smiling look. There are those to whom the day means nothing more than new clothes, extra music in the churches, the giving and receiving of beautiful Easter cards or gifts, and an unusual feeling of kindness and

benevolence in the heart. The real meaning of the day has escaped them. This is a great and a serious loss, for the new clothes, the Easter music, and the rejoicing, are of little value if one has missed the mighty significance of the day.

None of the joys and delights of life, none of the successes of life, are of any value if the risen Christ is not back of them all. It was that great and good man now risen from the dead, Phillips Brooks, who once said: "Jesus is the inspiration and illumination of existence; without Jesus moral life is a barren expediency, social life a hollow shell, emotional life a meaningless excitement, intellectual life a mere play of stupid drudgery; without Jesus the world is a puzzle, death a horror, and eternity a blank." When we appreciate to the full the real meaning of the Easter time, we can understand how absolutely true these words are. May none of us this year miss any of the Easter joy because of ignorance, or doubt, or indifference! May it be the very best and happiest Easter the world has ever known!

Dorchester, Mass.

THE SUPREME ARGUMENT

REV. OZORA S. DAVIS

THE supreme argument for Easter is not drawn from the first century; it comes from the very heart of today. It is not a proof from history; it is an affirmation from experience. There may be never so many conclusions from criticism concerning the credibility of the documents that attest the resurrection of Jesus; but the fact itself is quite secure from peril if the judgment be adverse, nearly as strong without the sanction of critical approval as with it. The supreme argument for the reality of Easter comes from the spirit of the person today who stands up in utter sincerity and says, conscious of the absolute verity of his report, "I have found Jesus Christ a Living Lord." The time has come when we must treat the report which the spirit gives of its own experience with the same respect with which we treat the report which the trained scientist gives of the phenomena which he observes. An astronomer sweeps the heavens with his telescope; he reports what he saw. The report of one astronomer who, with a trained eye and a good instrument, saw a new star last night, is more valuable than the negative evidence of ten thousand blind students of the sky who looked in the same direction and saw nothing at all. We are justified in building his report into the body of our science of astronomy. So the spirit of a true man reports what it has experienced of the Living Lord, and that witness is testimony worthy of credence. It is more trustworthy and credible than the testimony of all those who, passing through the place where the one person heard the voice and saw the light, come back to report only silence and darkness. Men and women, not now and then, a few here and there, but thousands, everywhere, through all the centuries, have given a consistent report that Jesus of Nazareth has been to them a Living Lord. He is not, they say with joy, a mere Person in history; He is

a Living Master, regnant in life. The testimony is at hand today from every source and quarter. It is the supreme argument for the historic fact of Easter.

This modern voice, however, does not sound alone. The witness of the Christian centuries, from Paul's cry of rapture, "Not I, but Christ liveth in me," through the martyrs and saints, through the monks and reformers, even unto this present, is the chorus to the testimony of men today who experience the Christian salvation. Hence Easter is not an event of confidence in which must rest upon a written witness in venerable documents. The witness is written, not only in Gospels, Acts, and Epistles, but in the great devotional literature, private and public, inspired, as these earlier documents were, by experience of the Living Christ. Were all the documents of the first century obliterated, there would be no essential damage wrought to the fact of the resurrection. Men do not believe in the Risen Christ today on the witness of Mary, John and Peter; belief in the Living Lord is born of the fact that He does live, and that He now links the human spirit to Himself in saving discipleship.

Easter joy this year does not depend upon documents, or schools of criticism, or scholastic apology. Easter joy depends upon a union of spirit—the living spirit of each person with the Living Lord Jesus. We are not shut up merely to believing in the resurrection; our privilege is far greater, even as Paul put it, "to know Him and the power of His resurrection."

Newtonville, Mass.

AN EASTER INCIDENT

REV. O. W. SCOTT.

HAPPY, and sometimes holy, surprises are not infrequent in life. An Oriental tourist tells us how night overtook him near the tents of the Chaldean shepherds. He asked for lodging and they consented, bidding him welcome. He sat by the camp-fire wondering what would be the events of the night in that strange place.

Observing a group of twenty Arabs engaged in low conversation, he approached, and, to his surprise and delight, found them to be Chaldean Christians. In answer to some questions they said to him: "Tomorrow will be Good Friday, and next Sabbath will be Holy Easter."

How unfounded his first suspicions! How groundless his fears! His quiet discovery and later challenge revealed the true character of these Eastern comrades.

The man who is faithful to confess Christ, be it at home or far away, may find that the stranger in the pew, the next man at the bench, the soldier in the ranks with whom he "touches elbows," is a disciple. He may be clothed in different and curious garb, he may speak in another and strange dialect, he may live in city or country, but on Easter morn he will chant, in unison with others, the glad refrain, "He is risen." Confess the Man of Calvary, and you shall discover, close at hand, those of like precious faith, who await your call and coming.

Lunenburg, Mass.

MESSAGE OF THE EASTER-TIDE

Last spring
I laid a bulb beneath the cold, brown
earth,
And waited for its Easter blossoming.
Sometimes when storms raged fiercely all
about,
My anxious heart was given o'er to
doubt;
I thought my tender bulb must surely die
Ere winter with its bitter storms passed
by.

But lo!
I found today upon a tender stalk
A stately lily, white as drifted snow,
A sunbeam nestling in its heart of gold—
A thing of beauty and of grace untold;
And like a dream of incense, rich and
rare,
It sends its fragrance stealing through the
air.

And so
The tender Father sends the Easter joy
To hearts that faint when storms of sor-
row blow;
And white-winged Hope points from the
buried dead
To where the stately lily lifts its head,
Breathing the message of the Easter-tide:
"The Lord is risen that was crucified."

Dear heart,
The Lord of all the lilies loveth thee,
And grieves to see thee mourn and sit
apart.
Beyond earth's tears and storms and
midnight gloom,
In joy unspeakable thy loved ones
bloom;
They sing the message of the Easter-tide:
"The Lord is risen that was crucified."

— Edith Virginia Bradt.

MALAYSIA CONFERENCE SIDE-LIGHTS

REV. HOMER C. STUNTZ.

I AM writing from Singapore the Beautiful, Singapore the Gate City of the Middle East. The Malaysia Conference has just closed its eleventh session, with Bishop Warne in the chair, and members are taking steamers in all directions returning to their appointments, either for another year of work, or to pack up and hie them away to the new fields assigned for 1903. We have had the usual ups and downs of an Annual Conference—the strain of "making the appointments," and so making them that our poor little dab of money from the great home church will go to the utmost possible limit in carrying the Word of Life to the millions of Mohammedan Malays, and Chinese and Bornese and Siamese and Tamils and Singhalese and Filipinos among whom this wonderful Conference is witnessing for the Christ. In speaking of the available funds for carrying on this work as "a little dab," I would not be understood as reflecting upon the action of the Missionary Committee in giving us no more; but would have HERALD readers understand that the sum is pitifully inadequate to meet the needs of this wonderful Malaysia region, with the Philippines and Borneo crowding upon us for the Word.

Bishop Thoburn was not with us, as we had hoped might be the case. His work in India proper so taxed his strength that he did not deem it prudent to take the long hard trip from Calcutta to Rangoon, thence here, and from here to the Philippines. Not only is the trip a long one, but the steamers are poor, and the weather hot, and the food indifferent to wretched while on the boats. Deep as is our disappointment at not meeting him here, we see that it is better for the whole work of Southern Asia, and indeed of the whole kingdom of God in the earth, that a life so valuable to that kingdom should be conserved in all

possible ways. We expressed our regrets through the committee on Resolutions, and adopted the minute by a rising vote. To him and to Dr. Oldham Methodism owes all this peninsular and insular region, under God, as much as Britain owes the possession of India to Clive and Hastings.

Bishop Warne presided with fairness and kindness, and gave a definite spiritual tone to all the work of the session. He is a wonder unto many, and to mine own self also, though I was a student with him in blessed old Garrett. How he has borne the crushing burdens of the past quadrennium, turned the financial tide that was running against us in India like the tall race of a mill, and administered our work over a territory larger than the United States, so as to compel the admiration and enthusiasm of the most seasoned veterans and put new spiritual life into missionaries and members old and young—all this will be written to his credit in the History of Methodism which some Abel Stevens of the Middle East will one day write. But it has been a cruelly heavy load. To have all the load fall on the shoulders of the youngest Missionary Bishop of the three who were set apart for that work by the General Conference of 1888 and 1900, was too much for any man to bear without carrying the marks of it in his body to the grave. And those who are set the high task of legislating for Methodism should let no time be lost in devising a way whereby such a condition could be dealt with in the interim of General Conference. What ought to be done can be done; and such provisions ought to be made at the General Conference of 1904 as would lodge the authority with the Board of Bishops or with some creature of the General Conference itself to meet and provide for similar exigencies should they again confront us.

The Malaysia Conference makes a good showing this year. With its funds cut to the bleeding point last year, it has had blessing and made some gains. It reports four presiding elders' districts, including the Peninsula, the Philippines and Borneo. In these districts there are 4,723 probationers—a gain of 2,548 over last year—and 2,104 full members. The gains were quite largely from the Philippines, though the work in older portions of the Conference showed a healthful gain. Over \$120,000 (silver) worth of church property is reported, and I think I am within the facts when I say that the Board has not found it possible to grant any portion of this property. School property to the value of \$91,000 (silver) has also been secured almost wholly from local resources. Work is being carried on in a perfect tangle of tongues—Malay, Chinese of at least four dialects, Tamil and English, with calls for work now in Borneo in tongues new to even this polyglot mission. This, too, leaves the Philippines out of account, and there we are already at work in Spanish, Tagalog, Pampangan, Ilocano and Pangasinan, in addition to our English work.

The Conference sends a man this year to Borneo! Once before, a beginning was made in the occupation of this island empire. Dr. H. L. E. Luerling, the most phenomenal linguist in modern mission work, was sent there. But exigencies of the work at that time made it impracticable to leave him there. Now the Conference formally and seriously undertakes the occupation of that great island. It was a solemn and impressive occasion on Sunday last when Bishop Warne and the elders laid their hands on the head of James M. Hoover and set him apart to the office and work of an elder in the church of God preparatory to his plunge into the heart of the cannibalism and head-hunting and savagery of assorted kinds that are to

be found there. May God bless this young man! I envy him, if that is not sinful. What an opportunity! An island as large as France to be taken for Christ. The lowest and darkest types of savagery are to be found there. What may not the next generation see of transformations there? Let prayer be made for this young man. Mr. Hoover is a Pennsylvania boy. He has been at work in one of our schools in the Conference nearly four years. He is a farmer's lad, as are so many of us. He was one of the twelve young men who came to Southern Asia under the special call made several years ago for men on half pay. He is tall, spare, keen of eye, practical to the core of him, and intensely in earnest to see the kingdom established. He has the fibre out of which they make saints, and is saved from the possibility of leaning toward fanaticism by a rich gift of humor of the kindly sort. Why may not the church so support him, and the Lord so endue and direct him, that the name of James M. Hoover shall be as inseparably connected with the salvation of Borneo as that of Carey is bound up with the evangelization of India, or Mackay and Livingstone with Africa?

The appointments will show that the chief change was that of Rev. E. S. Lyons from Singapore Anglo-Chinese School to the work in the Philippines. He and wife will have charge of the work in the great untouched province of Pangasinan, Luzon.

Bishop Warne and myself, together with Mr. and Mrs. Lyons, leave for Manila as soon as we can get a ship. The Bishop will hold the District Conference there, look into our work, and then go to the hills in India for a rest which is much needed.

Singapore.

War on Weeds

A BILL has been introduced into the New York Legislature declaring war upon weeds. Large areas of land in different parts of the country are rendered absolutely worthless for agricultural or pasturage purposes by reason of the noxious plants that encumber them. The aforementioned bill outlaws wild carrot, Canada thistle, Russian thistle, and wild lettuce. All persons are forbidden to harbor these plants on their premises. It is certainly sensible to wage war against weeds. A weed is a concrete bit of worthlessness. It helps on nothing; it hinders many things.

But the worst weeds are not those described in the botanics. Society suffers a far severer loss from the immoral overgrowths which are now freely allowed to overrun many communities. "Wild oats" are much worse than wild carrots. Canada thistles do not constitute for New York or any other State anything like the menace that is constantly offered by the frivolity, greed, or dissipation of many of its citizens. The war on weeds needs to be carried farther than the bill referred to contemplates, although it can only partially be prosecuted by means of legislative enactments. By force of public sentiment, and most of all by pressure of gospel motives, all members of the community must be prevented from "harboring on their premises" the seeds that contain within them the promise of moral weed growths, and from giving any place in their own family circles to the briars and thistles whose rank development affords such comfort to the heart of the evil one, that professional destructionist. Wage war on weeds, but do not fail to extirpate by the roots the ranker, though invisible, growths of folly and sin, as well as the lesser thorns and thistles that can be seen and felt.

THE FAMILY

THE QUESTION OF EASTER

HELEN A. HAWLEY.

The Lord imprisoned lay,
At dawn of Easter Day,
God's angel came and rolled away the
stone;
The Lord, now throned in light,
Has myriad angels bright
To guard the resting-places of His own.

For each an Easter Day
Shall dawn—the Lord will say:
“Come forth! He is not dead, he is
asleep.”

When such a heavenly hope
Does with earth's sorrow cope,
Why do we not rejoice? Why do we
longer weep?

Clifton Springs, N. Y.

Thoughts for the Thoughtful

Easter

After the winter of our doubt,
The midnight of our sorrow,
Daybreak is flooding the whole world,
And lighting up the morrow;
Death is no longer king of all,
He keeps no soul in prison,
We have an Easter festival,
For Christ the Lord is risen.

— Marianne Farningham.

The return of Easter should be to the Christian life the call of a trumpet. It is the news of a great victory. It is the solution of a great perplexity. It is the assurance of a great triumph. — Frederick Temple.

The resurrection is full of joy to the bereaved. It clothes the grave with flowers and wreathes the tomb in unfading laurel. The sepulchre shines with a light brighter than the sun, and death grows fair as we say, in full assurance of faith, “My brother shall rise again.” — C. H. Spurgeon.

At Christmas time we looked on the face of the Babe, and wondered with the shepherds and adored with the angels; we have followed Him through the years as He went in and out of His mother's house; we do not know when the consciousness of His real Father came to Him, but we have seen Him thrilling under it; we have traced Him through His years of ministry; we have sorrowed with Him in Gethsemane; we have stood before His Cross, but there our sympathy faltered, when, oh, wonder of wonders, we found that we had died with Him and risen again! Death hath no more dominion over us. We are sons and daughters of the Resurrection. — Maltbie Davenport Babcock, D. D.

“Eye hath not seen, ear hath not heard, it hath not entered into the imagination of the heart of man to conceive.” Will you undertake to tell a little child studying the primer what is the glory of scholarship? Will you undertake to tell an Indian paddling his canoe what is the significance of an ocean steamer? Will you undertake to tell the bulb in the ground what is the beauty of the tulip when it has blossomed? Better try that than try to tell the men that are grubs in the chrysalis what the glorious flight in the sunshine will be. If this world is the chrysalis, what shall the sunshine and the flight become? I only know this: it will be so glorious in all outward beauty that the glorious things of this life will

seem insignificant in comparison. — Lyman Abbott.

As we stand at the open grave and see the sweet faces and dear forms of loved ones laid in its bosom, or think of being laid there ourselves—were no light ever to illumine its darkness, no waking ever to be known in its borders, no coming forth from its embrace, how it would deepen its gloom and augment our despair! If, when we consign them to the tomb, we have to pronounce over their pulseless dust an eternal farewell, then it were madness to encourage those deep affections, which, in such case, would be transmuted into unrelieved agony. But to this we are not doomed. It is our privilege to receive a brighter revelation, and to cherish the happier reflection that it is by dying that we are made to live. Through death we have life—life in the truest, highest form; the life which is the surest as well as the most glorious immortality. — Christian Intelligencer.

To all believers Easter is a day of gladness, faith, and hope. But to those especially who, since last Easter Day, have laid loved ones to rest the message of the day should come with comforting and sustaining power. Christ is risen, and we too shall rise. The night of death shall pass away and the eternal morning shall dawn. The “lively hope” will not be put to shame. He who restored to the widow of Nain her only son, and who reunited the broken family at Bethany, shall also bring together once more the hearts that loved each other in the Lord here on earth. He lives today, and from His shining throne looks down in love and mercy on His sorrowing children on earth. Over that love no change can come.

“The tomb is empty: so ere long shall be
The tombs of all who in this Christ repose;
They died with Him who died upon the tree,
They live and rise with Him who lived and
rose.”

— The Moravian.

The Easter lesson is not merely for one day in the year—it is for every day and for all experiences. We are constantly coming up to graves in which we must lay away something, some hope, some prized treasure, some cherished joy, some dear plan of our own. We may weep as we thus bury away part of our own life, but on the third day that which we have so solemnly laid away shall rise again. The path of spiritual progress is always marked by little mounds, telling of graves in which something dear to us, part of ourselves, has been buried.

“What is it thou burlest so softly and still?
Oh, this is the grave of my own proud will.
I bid it sleep softly in death's little room;
And my hopes, too, I bury with it in the
tomb.”

But every such grave has its Easter. What we bury in costly service of love, in crucifixion of self, or in surrender of our will to God, always rises again in new beauty of soul, in new strength and nobleness of character. Every call for self-denial is such a grave. We come to a point where the law of love demands that we give up a pleasure on which we had set our hearts. If we are not ready for the sacrifice, if we cannot make it, the grain of wheat abides alone, with no increase, no fruit. But it, in quiet love and faith, we do the hard duty, render the costly service, the golden grain falls out of our hand into the earth and dies. Yet it does not perish. It lives again, springing up from its burial into new and richer life. We lost our coveted ease, or our cherished possession; we

gave up our pleasure, and spent our strength in helping another; we forewent our evening's rest and hastened out into the storm to show a kindness; but we have a spiritual blessing whose value to us far surpasses the little ease, comfort, enjoyment, or rest, which we buried away in our garden sepulchre. — Wellspring.

Across the windy slopes sweet bells were
ringing;
A skylark's song came downward, clear and
gay,
And my full heart broke forth in joy and
singing,
This Easter day.

My risen Lord, I felt Thy strong protection!
I saw Thee stand among the graves today;
“I am the Way, the Life, the Resurrection,”
I heard Thee say.

And all the burdens I had carried sadly
Grew light as blossoms on an April spray;
My cross became a staff; I journeyed gladly
This Easter day.

— Selected.

AN EASTER MUSIC LESSON

MRS. O. W. SCOTT.

CHRISTINE WRIGHT was bitterly disappointed. She had expected to sing the Easter solos at St. Luke's, and had just learned that another singer—“that pale-faced Cutler girl,” as she resentfully called her—had been chosen. Neither of them had been elected to the position of first soprano at prosperous St. Luke's, but both had been candidates.

Christine had a magnificent voice, and while taking special vocal training had sung in the chorus and made hosts of friends. She naturally expected to be chosen. Piqued and puzzled by what seemed a sudden reversal of fortune, she sought Dr. Laird, the director, in his office.

“I'm sorry my singing doesn't satisfy the St. Luke's people, Doctor,” she said, trying to speak indifferently.

“Why, it does. I'm nearly sure you will have the position,” was his quick reply.

“But I understand the Easter solos are given to Miss Cutler. You may remember that you spoke to me weeks ago about ‘getting ready for Easter,’ and I have been practicing ever since.”

“Well, now, I had forgotten that. The fact is—sit down, Miss Christine, and I'll tell you—we have deferred to the minister in this matter. He had heard Miss Cutler sing a certain solo which was just in line with his subject, and”—

“Please, Dr. Laird, tell me the whole truth. If there's a reason, I ought to know it. Everybody understands that Miss Cutler doesn't need the place, and I do. You have all encouraged me to try for it, and now, giving her this work looks as if”—

Her voice faltered, and the good doctor hastened to say:

“I see how you look at it. Now I'll be plain and tell you that, while our minister admires your voice, he says it doesn't help on the spiritual side. He says Miss Cutler studies the meaning of words until her audience feels the very soul of whatever she sings. Perhaps you remember that anthem—a part of the sixty-fifth Psalm? Well, she borrowed his commentary, that she might get the whole setting of an Eastern harvest scene, and

when she sang it, it was a sermon, and we all knew it."

"And Dr. Wheaton thinks she will interpret Easter music that way, I suppose?" said Christine, with curling lip.

"I suppose he does. But you understand we want you just the same in the chorus, and I had arranged a quartet"—

"No, thank you, Dr. Laird. I don't wish you to 'arrange' anything for me. I'm sorry I didn't know that ministers expect singers to help with the preaching. I seem to need a course at a theological seminary to meet the full requirements! Good afternoon."

"Too bad!" the doctor mused, "but somebody had to tell her. Her voice is

did not interpret her music in a way to help his preaching—well, could anything be more ridiculous?"

The beautiful solos she had chosen were on her piano. One was a joyful song of praise, the other words of prophecy set to tender music and ending in a prolonged psalm of victory. She scanned the words critically, and reaching, "The chastisement of our peace was upon Him, with His stripes we are healed," paused to say: "There's a word, 'chastisement.' I suppose Miss Cutler would 'interpret' that, whatever it means; but she never can sing 'life and immortality' as I can, never, never!" And hot tears filled Christine's eyes as she crumpled the sheets and

passengers at every little village until Christine was left alone. This was beautiful, for with the opposite window open she could watch the forests where delicate spring tints were blending with dark evergreen shades, could watch birds and clouds, and clothe the wide fields with her fancies. After several miles of lonely travel the car stopped in front of a tall, bare, yellow building, and a benevolent looking woman came in. She looked at Christine with friendly curiosity, but receiving no encouragement for conversation, sat in silent contentment until a stout lady in a fur cape made her uncertain way to her side, exclaiming as she did so:

"Well, Lucretia Burbank, where've you been?"

"Why, I been down to see Aunt Nancy and carry her some Easter flowers," was the answer.

"Oh!" with a little sympathetic groan. "How does she stan' it bein' on the town? She'd never ought to be, belongin' to the fam'ly she did; but if she must, I think it's well she's blind—I do indeed."

"She's happy, she's always happy, you know," Mrs. Burbank answered. "Seems like one o' David's psalms to hear Aunt Nancy talk. She says to me, 'I shall have to preach my own Easter sermon, but the birds'll be my choir. Birds never jar your nerves the least bit,' says she, 'an' this mornin' they've been praisin' the Lord for hours. I expect they sang in the garden where the new tomb was,' says she, 'that mornin' when Jesus rose from the dead.'"

"I never thought of that before, but I dare say they did," said the stout lady, thoughtfully.

"Aunt Nancy asked about the missionary collections this year, and she thinks we don't live up to our duty. 'Think how they're waitin',' says she, 'our brothers and sisters that Jesus wants to see walkin' in newness of life.' She made me take her little savin's—I hated to—forty-nine cents she had. Here 'tis, tied up in the corner of my handkerchief."

Mrs. Burbank smiled, and wiped the tears from her eyes.

"I always give my 'widow's mite,'" said the fur-cape lady (who was not a widow) complacently, and quickly added:

"What did you carry her for flowers?"

"Just carnations and some o' them feathery ferns. She can smell 'em fine. But she made me carry part to that old Mis' Higby in the next room. The matron says she believes Mis' Higby's forgot how to smile. She never does, never! Aunt Nancy says: 'Poor cretur, there's no Easter glory in her soul!'"

"The difference in people is amazin'," said the fur-cape lady.

"Yes, I don't know of anything that varies more," replied Mrs. Burbank; and then she turned to greet a churchgoing family and a young girl with a roll of music in her hand.

"Well, Eva," she exclaimed, joyfully, "we was all afraid you wouldn't come to sing for us this year, but we're made now;" and the stout lady added, in a low tone: "If it's convenient and nobody'd be offended, I do hope you'll sing several pieces alone."

"Yes, Mrs. Stebbins. I have one here,"



CHRIST TAKES LEAVE OF HIS MOTHER
From the painting by B. Ploekhorst

all right, but her spirit is all wrong. She's a mere budget of ambitious worldliness in spite of her splendid Christian ancestry. Well, if culture could only give her a soul"—and then with a puzzled shake of the head he turned again to his prescriptions.

Meanwhile Christine hurried homeward, hardly aware that her feet touched the pavement, she was so angry. For wasn't she to conquer the world with her voice? Choir work was only a stepping-stone to the dazzling career so many had predicted for her; and to be criticised and set aside by a minister because she

thrust them out of sight.

What to do with herself on Easter Sunday was a question. She had only an aunt to consult, and speedily decided to go as far from St. Luke's as possible, thus also avoiding unpleasant explanations which friends would demand. So at an early hour she dressed herself plainly, leaving her Easter hat in its box, and took an electric car marked "Green Hills." Where "Green Hills" was she neither knew nor cared. She could at least ride to the end of the route and back again.

Out of the city and into the open country the car bowled along, dropping its

and she smilingly tapped her roll.

"Well, here we are," Mrs. Burbank announced; then, turning to Christine, she said: "Was you goin' to worship with us this mornin'? If so, I'd be pleased to give you a seat in my pew."

With murmured thanks Christine followed her into the little white church. Several ladies with pots of geraniums and begonias were hurrying to the altar where a presiding genius was arranging the decorations.

"That's Eva Appleton's mother," whispered Mrs. Burbank. "She's always energizin' round to keep up our church activities. I most wish she'd had the Christmas motto taken down, but still, 'Peace on earth, good-will to men,' isn't bad for Easter. That's what we want every day in the year, isn't it?"

Christine assented. There was an out-reaching in her nature toward "peace" which she had never felt before.

The opening hymns sung by a choir of a dozen untrained voices shocked Christine's sensitive ears, and she wondered how Eva could stand there with that saintly smile upon her sweet face while the various "parts" clashed around her.

It was a relief when the sermon began, to which Christine listened, for once, without whispering or writing and reading notes. The teaching of early years, the prayers of parents and grandparents now in the Home Land, centralized around her in the plain little church as the pastor talked about the supreme mysteries of life and death. His eyes seemed to read her thoughts as he said: "As Jesus burst the bars of death, so He gives to every soul power to escape from the grave-clothes of sin and come up into life and liberty. To be satisfied with anything less is to discount Christ's work for us. To be satisfied with anything else is to lose the possibility of an earth-life of grandest achievement and a heaven-life of victory." She had often heard more eloquent words, but what was this strange longing for resurrection-life which made her heart ache with its intensity? How unworthy her ambitions seemed when exposed to this new test!

But now Eva stepped forward with her music, and as the first strain fell upon Christine's ear she recognized it as her own favorite selection. The girl's voice, sweet and clear, chanted the words of prophecy, and they took on new meaning. It waited for an instant over the dread fulfillment under the shadow of the cross and silence of the sepulchre, then rose exultingly with its Easter message of life victorious.

"Amen! Amen!" responded the minister in a low tone as she paused, and the felt stillness of the people told Christine how a song may be a sermon.

"O Eva!" said Mrs. Burbank, a moment later; "if you could sing that to Aunt Nancy, it would give her a glimpse of glory."

"I wish I could," the girl responded, "but you know I must be at the City Mission this afternoon."

"I can sing it," said Christine, impulsively. "Would you like to have me stop on my way home?"

The keen eyes studied her face an instant. "Yes, I would. Eva'll let you

take her music, and I'll go along with you."

The tall, ugly, yellow house, so bare in its surroundings, was reached, and for the first time in her life Christine saw the "town's poor" in their recognized dependence. Several decrepit old men were on the narrow platform basking in the noonday sun, and two women with flying hair appeared around a corner, only to dart back in dismay at the sight of strangers. As they entered the house they saw two little children with scared, elfish faces clinging to the matron, and Christine was dimly conscious of other shadowy faces behind them. Could she sing of life and immortality in such a place?

"It's pleasant in Aunt Nancy's room," explained Mrs. Burbank, as they climbed the uncarpeted stairs and reached a cozy corner room.

"I've brought somebody to sing you an Easter song, Aunt Nancy," she said, cheerily. "No, not Eva — Eva had to go back to her Mission; but it'll be the very one she sang at church. This is Miss Wright from the city, and she worshipped with us this morning."

Christine offered her hand to the bright-faced blind woman, who clasped it in both her soft palms, as she said: "Now, if you've no objection, we'll let my door stand open so they can hear you downstairs. It may do 'em good, poor souls!"

Mrs. Burbank opened the door, and, standing near it, Christine's glorious voice gave wings to the longing of the morning and to the new joy which was dawning in her heart.

"Praise the Lord! He *does* give us the victory!" ejaculated Aunt Nancy, her face shining, as the last tones died away.

"Let me just look at you," she pleaded. "I'd like to see if the face matches the voice."

"She wants to put her hands on your face, if you don't mind," Mrs. Burbank explained.

So Christine knelt beside the little woman, and let the soft hands touch her hair, forehead, eyes and cheeks.

"You're one of the Lord's own, I'm sure, or you couldn't sing as you did," she whispered.

Christine wanted to lay her head in the old saint's lap and give way to the pent-up emotions of her heart, but she only said, with a half sob:

"No, Aunt Nancy, I never have been; but I want to be — I mean to be."

"It's a good time, dear, to begin to live," the low, insistent voice went on as the blind woman held Christine's hands. "'Because He lives we *do* live also' — that's the way I say it; and it's a life that ends in victory, just as you sang."

It was nearly time for a car, and Mrs. Burbank called up the stairs to say that she saw it in the distance. So, dropping a kiss on the wrinkled cheek and promising to come again, Christine hurried away.

Mrs. Burbank felt that an apology was due this girl with the wonderful voice; so, before they parted, she said: "If I'd known you was such a singer, I'd have seen that you was invited into our choir.

It's too bad; and you must have felt real slighted."

Christine smiled happily.

"Not at all. I didn't care to sing — I'm just taking lessons."

Can you explain how the crocus unfolds its petals before the snow disappears? No more can we tell how sudden miracles of grace are wrought in human hearts. They are triumphs of life and love — that is all.

Lunenburg, Mass.

THE VICTORY OF LIFE

EMMA A. LENTE.

The garden paths were dim with mist,
The day was near to break;
All night sad hearts had vigil kept,
Nor slept for Christ's sweet sake.
A hush was on the garden ways —
The hush before the dawn;
The trees hung down their drowsy heads,
The dew lay on the lawn.
And o'er a path two figures came,
Like ghosts amid the gloom,
Stilly they came, with measured tread,
To seek the sacred tomb.

"Now who shall roll the stone away?"
They said, with bated breath;
"For we have brought rich spices here,
To honor Him in death,
To whom, at birth, the Wise Men brought
From far their incense sweet,
Placing with reverence and love
Their gifts before His feet.
Dear feet, that since have trodden ways
So rough with rock and thorn;
Kind, patient heart, that broke at last
Beneath the harsh world's scorn."

Before the tomb the seekers stood
In the faint flush of dawn,
And lo! the stone was rolled away —
The One they sought was gone!
Death's prison-bars were rent in twain,
Life had defied his power;
A lamp within the grave was set
To light its darkest hour.
O garden, sacred for all time,
Blest to eternity,
The hope of the whole world had birth
That Easter morn in thee!

Poughkeepsie, N. Y.

An Easter Apologue

THERE was a handful of clay in the bank of a river. It was only common clay, coarse and heavy; but it had high thoughts of its own value, and wonderful dreams of the great place which it was to fill in the world when the time came for its virtues to be discovered.

Overhead, in the spring sunshine, the trees whispered together of the glory which descended upon them when the delicate blossoms and leaves began to expand and the fruit glowed with fair, clear colors, as if the dust of thousands of rubies and emeralds were hanging, in soft clouds, above the earth. The flowers, surprised with the joy of beauty, bent their heads one to another, as the wind caressed them, and said: "Sisters, how lovely you have become! You make the day bright." The river, glad of new strength and rejoicing in the unison of all its streams, murmured to the shores in music, telling of its release from icy fetters, its swift flight from the snow-clad mountains, and the mighty work to which it was hurrying — the wheels of many mills to be turned, and great ships to be floated to the sea.

Waiting blindly in its bed, the clay comforted itself with lofty hopes. "My time will come," it said. "I was not made to be

hidden forever. There is glory and beauty and honor coming to me in due season."

One day the clay felt itself taken from the place where it had waited so long. A flat blade of iron passed beneath it, and lifted it, and tossed it into a cart with other lumps of clay, and it was carried far away, as it seemed, over a rough and stony road. But it was not afraid, nor discouraged, for it said to itself: "This is necessary. The path to glory is always rugged. Now I am on my way to play a great part in the world."

But the hard journey was nothing compared with the tribulation and distress that came after it. The clay was put into a trough and mixed and beaten and stirred and trampled. It seemed almost unbearable. But there was consolation in the thought that something very fine and noble was coming out of all this trouble. The clay felt sure that a wonderful reward was in store for it.

Then it was put upon a swiftly turning wheel, and whirled around until it seemed as if it must fly into a thousand pieces. A strange power pressed it and molded it, as it revolved, and through all the dizziness and pain it felt that it was taking a new form. Then an unknown hand put it into an oven, and fires were kindled about it—fierce and penetrating—hotter than all the heats of summer that had ever brooded upon the bank of the river. But through all, the clay held itself together and endured its trials, in the confidence of a great future. "Surely," it thought, "I am intended for something very splendid, since such pains are taken with me. Perhaps I am fashioned for the ornament of a temple, or a precious vase for the table of a king."

At last the baking was finished. The clay was taken from the furnace and set down upon a board, in the cool air, under the blue sky. The tribulation was passed. The reward was at hand. Close beside the board there was a pool of water, not very deep, nor very clear, but calm enough to reflect, with impartial truth, every image that fell upon it. There, for the first time, as it was lifted from the board, the clay saw its new shape, the reward of all its patience and pain, the consummation of its hopes—a common flower-pot, straight and stiff, red and ugly! And then it felt that it was not destined for a king's house or a palace of art, because it was made without glory or beauty or honor, and it murmured against the unknown maker, saying, "Why hast thou made me thus?"

Many days it passed in sullen discontent. Then it was filled with earth, and something—it knew not what—but something rough and brown and dead-looking, was thrust into the middle of the earth and covered over. The clay rebelled at this new disgrace. "This is the worst of all that has happened to me, to be filled with dirt and rubbish. Surely I am a failure."

But presently it was set in a greenhouse, where the sunlight fell warm upon it, and water was sprinkled over it, and day by day, as it waited, a change began to come to it. Something was stirring within it—a new hope. Still it was ignorant, and knew not what the new hope meant.

One day the clay was lifted again from its place, and carried into a great church. Its dream was coming true after all. It had a fine part to play in the world. Glorious music flowed over it. It was surrounded with flowers. Still it could not understand. So it whispered to another vessel of clay, like itself, close beside it: "Why have they set me here? Why do all the people look towards us?" And the other vessel answered: "Do you not know? You are carrying a royal sceptre of lilies. Their petals are white as snow, and the heart of them is like pure gold. The peo-

ple look this way because the flower is the most wonderful in the world. And the root of it is in your heart."

Then the clay was content, and silently thanked its Maker, because, though an earthen vessel, it held so great a treasure. — HENRY VAN DYKE, D. D., in *Congregationalist*.

BOYS AND GIRLS

EASTER MORNING IN GERMANY

RUTH NORMAN.

THREE little children—Elsa, who was six years old, Margot, who was four, and the two-year-old baby boy, little Kurt, had their home in Wöhlán, a suburb of Breslau, in Germany.

This is what they did on Easter morning: For weeks they had been looking forward to the lovely Easter time, and as soon as the daylight came, before the sun was up, they were awake and calling for nurse to come and get them ready to go out. She dressed them in white from head to foot because it was Easter Day. Elsa and Margot wore tan slippers with thin white stockings, while little Kurt wore red ones.

As soon as they were dressed they went out on the lawn and searched all about the gardens for the pretty Easter eggs which they knew were hidden away out of sight. One egg was hidden more carefully than the others, for it was to bring a prize to the child who found it. They soon found some nests made of hay lying under the rosebushes and shrubbery. They were full of eggs—some of them colored, pink and blue and red. Others were in little baskets hidden away in sly corners. They found some in small paper bags just the color of the dried grass.

Sometimes they found a cunning little rabbit sitting by a nest. There was a story that the rabbits brought the eggs for the children. They were not real live animals, but were made of china for toys.

Elsa and Margot gathered up the skirts of their frocks to hold the eggs as they found them, and then they put them all together in the largest nest, and, running to the house, they took papa and mamma by the hand and dragged them out to see their treasures.

Papa counted them carefully, and the prize egg was missing, so they had to have another hunt to bring it to light. Margot found it at last, down in a little round well close by the arbor, so the prize was given to her—a great egg made of chocolate and filled with cream. Elsa and even little Kurt knew they would get a large share of it, for Margot was a generous-hearted child.

Then there was a procession up to the house—papa carrying all the eggs in a big basket, and each child holding a little rabbit. Elsa had the largest one. Margot's was a little smaller, and Kurt held in his hand a wee one, with its pink-lined ears standing up and looking as if they heard every word that was said.

The eggs had been boiled before they were carried out and hidden, so now they were all ready to eat—particularly the candy eggs that were mixed in with the real ones. For the Easter dinner there was roast goose stuffed with apples, eaten with prune and gooseberry sauce, and red

cabbage cooked with onions and made sweet with sugar.

Before night all the eggs had been eaten or given away. Only the little rabbits were left to play with, and the children began to long for the next Easter Day.

AT EASTER TIME

The little flowers came up through the ground

At Easter time, at Easter time;
They raised their heads and looked around,

At happy Easter time;
And every pretty bud did say,
"Good people, bless this holy day,
For Christ is risen, the angels say,
At happy Easter time!"

The pure white lily raised its cup,
At Easter time, at Easter time;
The crocus to the sky looked up,
At happy Easter time.
"We'll hear the song of heaven!" they say,

"Its glory shines on us today;
O, may it shine on us alway,
At holy Easter time!"

'Twas long and long and long ago,
That Easter time, that Easter time;
But still the pure white lilies blow,
At happy Easter time.
And still each little flower doth say,
"Good Christians, bless this holy day;
For Christ is risen, the angels say,
At blessed Easter time!"

— Laura E. Richards.

Where Easter Lilies Come From

ONLY those who have been fortunate enough to have visited Bermuda at the time when the vast fields of lilies are in full bloom can realize the rare beauty and fragrance of these lovely flowers, for with acres upon acres of their snowy blossoms spreading away as far as the eye can reach, and the caressing tropic wind waiting the heavy fragrance across one's nostrils, the effect is almost intoxicating. It is a rare and wonderful sight, and one never to be forgotten, for nowhere is the lily so beautiful as in its native islands, under the bland and tender skies of the semi-tropics. The flowers are bigger, purer, sweeter, and the sunshine of the islands is so dazzlingly clear and white that it fairly glorifies the lilies bending on their graceful stems.

The lilies are shipped from Bermuda in three forms—the bulbs, the budded plants, and the cut flowers, this last-named form having been employed only of recent years, the fast express-service making it now possible. The lily plants are shipped in huge crates, and the florists pot them upon their arrival here, carefully "feeding" them for several weeks before putting them upon the market. The plants are received in various stages of growth, the last shipments before Easter being of plants in full bloom, ready for an immediate market. — *Leslie's Weekly*.

A Beautiful Custom

IN Moscow, as the bell of Ivan the Great tolls the hour of midnight, and the Resurrection morn is ushered in, every man, woman and child lights a candle, and each greets his neighbor with the words, "Christ is risen," and receives the response, "He is risen indeed." This is the good news, and also the old, old story! Believe it! Accept it! Tell it! Live it! Sometimes one salutes his neighbor, "The Lord hath risen indeed." And the neighbor responds, "And hath appeared unto Simon." — *Canadian Epworth Era*.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson III

SUNDAY, APRIL 19, 1903.

ROMANS 13:7-14.

[Study verses 1-14.]

THE LAW OF LOVE

I Preliminary

1. **GOLDEN TEXT:** *Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.* — Rom. 13:10.

2. **THE EPISTLE TO THE ROMANS:** Written by Paul at Corinth when fifty years old, in the spring of A. D. 57. His motive in writing was to prepare the way for a personal visit which he hoped to make on his way to Spain. The church at Rome was composed of both Jewish and Gentile believers, many of whom, it is supposed, were converted in Palestine under Paul's own preaching, and had afterwards taken up their residence in the imperial city. No mention is made either in history or by tradition of the founder of the church at Rome — an omission not likely to exist in case any one of the apostles is entitled to that honor. The Epistle was conveyed to its destination by Phebe, whose home was in Cenchrea, but who was going to Rome on private business.

3. **HOME READINGS.** Monday — Rom. 13:7-14. Tuesday — 1 Pet. 2:9-17. Wednesday — Col. 3:1-14. Thursday — Rom. 6:8-18. Friday — Rom. 12:1-9. Saturday — Rom. 14:1-13. Sunday — 2 Cor. 5:16-21.

II Introductory

It would have been easy to draw from Paul's teaching on the subject of Christian equality inferences that might lead his followers to resist civil government. We find, therefore, in the opening verses of this chapter, the most explicit injunctions concerning obedience to rulers. Human government is of divine origin, and its worst phase is better than anarchy. Christians, like other men, must submit, and conscientiously too, to the constituted authority of the State. To resist such authority is to resist Him who created and ordained it. That this teaching was practically heeded, appears from a remark by Tertullian, that "what the Romans lost by Christians refusing to bestow gifts on their temples, they gained by their conscientious payment of taxes."

In our lesson the special precept is expanded into a general one. Not only rulers, but all men, were to receive their just dues. "Tribute," "custom," "fear," "honor," were to be given to whomsoever was entitled to them. No man was to go unpaid, whether for money debt or any other, save the debt which though "forever paid is forever due" — the debt of love. Love neither commits adultery, nor kills, nor steals, nor bears false witness, nor works ill to one's neighbor, nor covets; therefore love keeps the law in the various prohibitions of the Decalogue, and is the surest "guarantee of the rights and interests of others."

And the special reason, among others, why we should owe nothing to any one but love, Paul tells the Romans, is the swiftly-approaching and final consummation of all things. The eternal day will ere long dawn. It is nearer than when we first embraced the faith. As children of the day, we should resolutely cast aside the vesture of "darkness" and be armored with "light." We should live as though the day had already dawned. We

should utterly renounce "reveling and drunkenness," licentiousness in all its forms, quarrels and jealousy. We should cease to cater to the flesh and its unhalloved desires. The Lord Jesus Christ is at once both our appropriate raiment and armor, and in Him should we be clothed.

III Expository

7. **Render therefore.** — R. V. omits "therefore." To all — not merely superiors. Their dues — what is justly owed them by us. Tribute — taxes to the government. Custom — tolls or tariffs on merchandise or produce. Fear — reverence for those placed above us. Honor — to whom it is officially or for merit due.

8. **Owe no man anything** — money, or anything else, save love. But to love one another. — "Pay all other debts; be indebted in the matter of love alone. This debt increases the more it is paid, because the practice of love makes the principle of love deeper and more active" (Alford). **He that loveth another** (R. V., "his neighbor") **hath fulfilled the law** — the Mosaic part, that part of it which concerns neighbor-obligations. "He who practices love, the higher duty, has, even before he does this, fulfilled the law, the lower duty" (De Wette). As applied to temperance this precept forbids all such behavior as tends to harm another — either by selling liquor or "treating." It requires the Christian to abstain for the sake of others.

The precept, in its particular application to money debts, no doubt counsels immediate payment when possible and desirable. Its spirit, however, obliges the Christian only to a watchful avoidance of a state of debt, by careful restriction of expenses within means; and a thoughtful care for the interests of the creditor to whom deferred payment may be serious loss (see Prov. 3:27, 28). But it is obvious that the "owing" here is not of money only, but of every kind of "due" from man to man (Cambridge Bible).

9. **For this.** — Precept after precept of the law is enumerated as illustrating how love fulfills it. Neighbor-love never commits adultery, never murders, never steals, never even covets. The words, "Thou shalt not bear false witness," are omitted in the R. V. If there be any other commandment, etc. — all these that have been enumerated, and all others of like tenor. Briefly comprehended — R. V., "it is summed up." Thou shalt love thy neighbor as thyself. — "Our neighbor is every one that we can help." This is quoted from Leviticus 19:18, where it is the climax of a noble series of moral commands in the midst of the book of ceremonies" (W. N. Clarke). The Golden Rule flows from this precept. "The phrase, 'as thyself,' gives additional evidence that our love for our fellows is to be not merely abstinence from doing harm, but activity in doing good. Read carefully 1 Cor. 13, which was written by Paul not far from the date of this letter, and remember the quaint old saying: 'Love is holiness spelled short'" (Moule).

10. **Love worketh no ill to his neighbor** — no ill of any kind, including the kinds specified. **Love is the fulfilling** (R. V., "fulfillment") **of the law.** — Love keeps the commandments because God commands them, and to keep them pleases Him. The secret of obedience to the precepts of the Second Table is love for one another.

There are many employments, all of whose tendency is to work ill to a neighbor. This is pre-eminently true of the traffic in ardent spirits. It cannot do him good, and the almost uniform result is to deprive him of his property, health, reputation, peace, and domestic comfort. He that sells his neighbor liquid fire,

knowing what must be the result of it, is not pursuing a business which works no ill to him; and love to that neighbor would prompt him to abandon the traffic (Albert Barnes).

11. **And that** (R. V., "and this") — "that is, 'let us do this,' namely, live in no debt but that of love for other reasons, and especially for this following one" (Alford). **Knowing the time** (R. V., "the season") — the period of the last days in which Paul believed he was then living (see 1 Thess. 4:17; 1 Cor. 15:51). **It is high time to awake out of sleep** — to rouse themselves from the stupor of indifference or worldliness. **Salvation nearer than when we believed** (R. V., "first believed"). — The salvation referred to is the final redemption which our Lord will grant at His coming.

John Bunyan tells us that "when Hopeful came to a certain country he began to be very dull and heavy of sleep. Wherefore he said 'Let us lie down here, and take one nap.' 'By no means,' said the other, 'lest, sleeping, we wake no more.' 'Why, my brother? Sleep is sweet to the laboring man; we may be refreshed if we take a nap.' 'Do you not remember,' said the other, 'that one of the shepherds bade us beware of the enchanted ground? He meant by that, we should beware of sleeping.' "Therefore let us not sleep, as do others; but let us watch and be sober." Slumbering and backsliding are closely allied (Hurlbut).

12. **The night is far spent** — the night of error and sin, in which the fidelity of Christians undergoes trial; the hour and power of darkness (Eph. 6:12). **The day is at hand** — the dawn of the resurrection, the day of eternal peace and light; "of which resurrection we are already partakers and are to walk as such (Col. 3:1-4; 1 Thess. 5:5-8)" (Alford). The verbs in the sentence are, in the original, in the past tense — "the night was far spent, the day hath drawn near." This will permit us to interpret the word "day" as referring to the present era of gospel light and privilege which dawned upon the world at the rising of the Sun of Righteousness, that is, at our Lord's first advent. Many commentators prefer this view. Let us therefore cast off the works of darkness — divest ourselves of all evil habits or inclinations, as one lays aside a night-robe. Let us put on the armor of light — as befits "sons of light," "sons of the day." This "armor" is a favorite metaphor with the apostle, who, for example, speaks in Thes-

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salonians of "the breastplate of faith and love, and for an helmet the hope of salvation" (1 Thess. 5:8). A fuller armor is mentioned in Eph. 6:11-13. Light is a symbol of purity, sincerity, knowledge.

13. **Let us walk honestly** — "seemly" (Alford); "decently" (margin); "becomingly, with the true decorum of a life of obedience to the will of God" (Cambridge Bible). **As in the day** — as men walk by day, in sight of all, hiding nothing. "The Christian is thus bidden to think of himself as in the daylight, with light on him and around him. This is probably here the 'light' of 1 John 1:7, the light of the knowledge of the Holy One and of His felt presence (Psa. 139:12). Such 'light' is the dawning of that day in which 'we shall be like Him, for we shall see Him as He is'" (Cambridge Bible). **Not in rioting** — R. V., "reveling." **Drunkenness**. — The word is plural; drunken excesses, such as those which characterized pagan or idolatrous feasts. **Not in chambering** — plural in the original. **Wantonness**. — Both these words refer to illicit, lustful indulgences. "The common practice of unnatural vices by even the most eminent of the Romans at that time made it the more necessary that the Christians should be warned to avoid them, and that it should be made manifest that such vices were wholly incompatible with their spiritual vocation" (Curry). **Not in strife and envying** (R. V., "jealousy"). — "Revelry is followed on the one hand by lasciviousness and on the other by strife and jealous wrath" (Gifford).

14. **Put ye on the Lord Jesus Christ**. — Be so arrayed in Him that you will be taken for Him. Be Christlike in your behavior, in your example. Have Him so thoroughly enthroned within you that He will shine through you, transfigure you. "Christ put on man in nature and condition; man should put on Christ in disposition and character. He became partaker of our physical nature; we should become partakers of His moral nature. Christ put on man that man might put on Christ" (J., F. and B.). "The expression is a strong one, denoting the complete assumption of the nature, etc., of another" (Ellcott). **Make not provision**. — Don't plan for "the flesh." "The heathen Gentiles lived and labored, bought and sold, schemed and planned, for 'the flesh.' It was the whole business of their lives to gratify sinful lusts" (Clark). **To fulfill the lusts thereof** — more exactly, "unto lusts." "We may provide for the flesh, but not for the exciting and gratifying of its lusts. We owe a duty to our bodies, which, though the seat of unlawful desires, are yet consecrated to God as temples of His Spirit, and consequently we owe a duty to the flesh — the living material of which these bodies are composed" (Ford). This verse is memorable as the turning-point in St. Augustine's conversion.

V Illustrative

1. Lord Wolseley, once commander-in-chief of the British army, said: "There are yet some great enemies to be encountered by the United Kingdom, but the most pressing enemy is drink. It kills more than all our newest weapons of warfare, and not only destroys the body, but the mind and soul also."

2. The assassin of President McKinley imbibed his first lessons in anarchy in his father's saloon, which was the headquarters of anarchists, and a Buffalo saloon was his home while he was nerving himself to do the dreadful deed. Because we are patriots, if for no other reason, we should work for

the overthrow of the saloon (Mrs. Stevens, President of the W. C. T. U.).

3. Had I 10,000,000 tongues and a throat for each tongue, I would say to every man, woman and child here tonight: Throw strong drink aside as you would an ounce of liquid hell. It sears the conscience, it destroys everything it touches. It reaches into the family circle and takes the wife you have sworn to protect, and drags her down from her purity into that house from which no decent woman ever goes alive. It induces the father to take furniture from his house, exchange it for money at the pawn-shop, and spend the proceeds in rum. It damns everything it touches. I have seen it in every city east of the Mississippi River, and I know that the most damning curse to the laborer is that which gurgles from the neck of the bottle. I had rather be at the head of an organization having 100,000 temperate, honest, earnest men than at the head of an organization of 12,000,000 drinkers whether moderate or any other kind. Every dime spent in the rumshop furnishes a paving stone to hell. In one Pennsylvania county in a single year \$17,000,000

was spent for liquor, and it was estimated that \$11,000,000 of the amount came from workingmen (T. V. Powderly).

HIGH PRESSURE DAYS

Men and women alike have to work incessantly with brain and hand to hold their own nowadays. Never were the demands of business, the wants of the family, the requirements of society, more numerous. The first effect of the praiseworthy effort to keep up with all these things is commonly seen in a weakened or debilitated condition of the nervous system, which results in dyspepsia, defective nutrition of both body and brain, and in extreme cases in complete nervous prostration. It is clearly seen that what is needed is what will sustain the system, give vigor and tone to the nerves, and keep the digestive and assimilative functions healthy and active. From personal knowledge we can recommend Hood's Sarsaparilla for this purpose. It acts on all the vital organs, builds up the whole system, and fits men and women for these high-pressure days.

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Rededication at South Braintree

Prevented from building a parsonage by an unreasonable right-of-way claim, the people of the South Braintree Church determined to devote their energies to the erection of a chapel. This has been built as an L on the south side of the original building, and is two stories in height, with a basement beneath. The room on the first floor, with a seating capacity of over ninety, is for the intermediate department of the Sunday-school, for prayer-meetings and social gatherings, and is connected with the auditorium by massive sliding doors, so located as to provide a view of the pulpit from nearly every seat. A noticeable feature of these doors is that the upper portion is of silver ripple glass, which distributes the light with excellent effect. Passing up the stairway at the southwest corner, one reaches a light, airy room, intended for the junior and primary departments of the school, and also for the Ladies' Aid meetings. In the basement is a dining-room seating sixty or more persons, and beyond this, extending beneath the church, is an excellently arranged kitchen and lavatory. The whole addition is a model of convenience and utility of space and much credit is due the contractor, Mr. Dickinson, a trustee and member of the church, for the personal interest he has shown in the arranging of numerous devices which make for the comfort of all concerned.

The architecture is Gothic, to correspond with that of the church, the greater part of the wood-work cypress, and the walls of the softest tints of cream and salmon. The handsome opera chairs, also in cypress, were the teachers' and scholars' gift to the new room; the dining chairs were the contribution of a class of young ladies, while the kindergarten furnishings have been assumed by that department. Of the seven windows, five are memorial; one placed by the Sunday school in grateful remembrance of Mary A. Rodgers, whose legacy of \$200 formed the nucleus of the building fund. The remaining four bear the names of Wallace W. Dana, Orin H. Trufant, and Arthur W. Hathaway, former members of the school; and of William S. Varney. These windows, with others noted later, were made by Redding Baird & Co., of Boston, and do this excellent firm much credit.

In the auditorium a complete transformation

Benjamin and Elizabeth A. Stevens, Jonathan B. and Maria A. Wood.

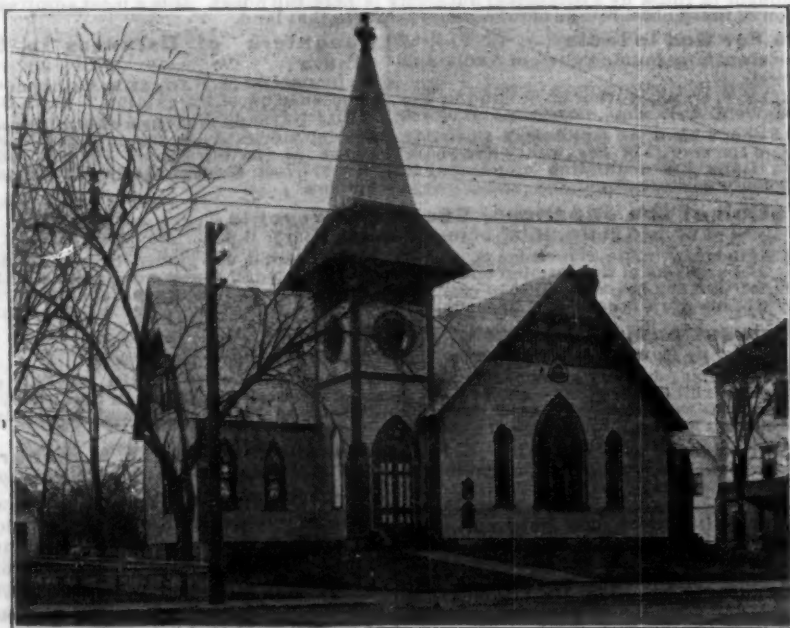
The reopening and dedicatory service occurred on Sunday, March 29. At the morning service Presiding Elder Coultas preached, giving an interesting account of the history of the church, with special reference to the pioneer ministry; while in the evening Dr. E. M. Taylor, whose first pastorate was with this church,



REV. ALBERT E. LEGG

preached in his accustomed vigorous and uplifting manner.

In the building renovations and grading about \$3,000 has been expended. More than half of this had already been raised and a portion assumed by the Ladies' Aid, leaving about \$1,000 to be secured on the day of the reopening. It was planned by the committee to raise this in three-year subscription; but at the morning service, while the offerings were being



METHODIST EPISCOPAL CHURCH, SOUTH BRAINTREE

has been wrought. Stenberg & Co. have done very artistic work in the frescoing. Pure simplicity of design, with exquisite harmony of coloring, is the prevailing impression. The paneled ceiling is in ecru with bands of delicate green and lines of gold. In the northwest corner a platform has been built for the organ and chorus choir. The cushions for the pews have been remade and covered in olive to harmonize with the walls, while a handsome Pray carpet in rich red shades gives the requisite touch of color to the room. In this room, also, five beautiful memorial windows have been added by relatives and friends of Katie P. French, Jane and Louis F. Gomez, Ellen C. Holmes,

taken, a brother not a member of the church arose and offered to give a hundred dollars if the whole amount was raised in a year. Such an opportunity could not be lost. Pastor and people took up the offer, and before the dedication of the chapel occurred, the amount was pledged, and the church was reopened practically free from debt.

At the morning service 2 were received on probation, making a total of 10 for the year, some of whom have already been received into the church, and others are now in the probationer class. The greatest credit is due the young pastor, Rev. Albert E. Legg, for his wise and untiring efforts.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Manchester District

Manchester, St. James.—The "Up and Doing Club" of this society was organized, Jan. 13, 1902, with 16 members, and has in a little more than a year doubled in membership. During this time they have raised and paid out in helping the church more than \$200. They deserve much praise for their spirit of helpfulness and what they have done for the church. Their annual entertainment and banquet was given in the vestry March 25, and was a brilliant success in every way. Some two hundred were seated at the table, and all were delighted with the occasion. The guests were cordially received, and an informal reception and graphophone concert was enjoyed in the auditorium. The decorations were fine. Invited guests included Dr. O. S. Baketel and wife, Rev. C. Byrne and daughter, Rev. W. H. Hutchins and wife, Rev. N. E. Kron, Rev. J. R. Dinsmore and wife, Mrs. David Young, and the presiding elder of the district. During the banquet the orchestra furnished some popular music. After the excellent menu remarks were made by Revs. G. M. Curli, C. Byrne, W. H. Hutchins, O. S. Baketel, N. E. Kron, and J. R. Dinsmore. This club is certainly properly named "Up and Doing," and it is already felt in the church in many helpful ways. They know how to receive and entertain guests. May their shadow never be less!

Keene.—Rev. J. M. Durrell is observing the Lenten season in a way which must be instructive and profitable for the people.

Salem, First Church.—The congregations are larger than for some time past, and the spiritual interest is good. One was recently converted and 2 joined the church. Rev. E. S. Collier is unanimously desired for another year.

Henniker.—Recently the Epworth League held a social at the parsonage, and during the evening presented the pastor and wife with a beautiful Morris chair, the gift of friends.

Special.—Will all the brethren do their best for the benevolent collections and especially for missions? Let every one be ready to hand in his report the first morning of Conference.

C.

Concord District

Tilton.—All reports from this charge are very encouraging. Finances are much better than a year ago. Services all well attended. The invitation for the pastor's return is not only

Smiles

Good Cheer and Good Food Go Together

Improper feeding is the source of most human ills. Sick people don't laugh much. It is the healthy and strong who see the sunny side of everything. Pure, scientific food will correct most ailments, and bring laughter and good cheer in place of sickness and gloom.

The wife of a physician of Dayton, Ohio, says: "Before I had finished the first package of Grape-Nuts, which I got at the urgent request of a friend of mine several months ago, I was astonished to find I was less nervous over small matters and worried less over large ones, laughed more readily, and was at all times more calm and contented than I had ever been in my life. I found also that the hollow places in my neck and shoulders were filling out, and that astonished me, as I had always been very thin, as women with starved nerves are apt to be.

"After a time I discontinued the use of Grape-Nuts for two months, and found the old symptoms return at once. I went back to the use of the food again, and feel well and strong. I can increase my weight at will from five to ten pounds a month by using more or less of the food. Before I was married I was for five years a trained nurse, and I have never in all my experience seen anything act as quickly and favorably as this scientific food." Name given by Postum Co., Battle Creek, Mich.

unanimous, but enthusiastically so. The winter term at the Seminary has just closed. There were 190 students in attendance. The dining-room, with its new chairs and paper, is beautiful.

Ready for Conference.—Rev. W. A. Loyne has a home for every preacher and preacher's wife who expect to attend the session of the Conference, April 15. Each one is now located, and the directory is being printed. All plans are working well. Let us pray for a pentecostal season. Let each pastor make sure that his statistical blanks are ready to be handed in the first forenoon session. There must be no failure in this. No harder worked body of men are in the Conference than those who make the records and complete the statistics, and they must not be hindered. If you cannot be there at that time, be sure and send them to your elder!

A Noble Man Gone.—Rev. C. M. Howard, one of the most lovable men of the Conference, went away to the eternal city from his home in Uplands, California, on Monday morning, March 16. He went there a year ago last September, hoping to regain his health, but was disappointed. He gradually failed, and now is at rest. In no place among us was he more beloved than in Bethlehem and Littleton. At the former place Rev. W. Ramsden, the pastor, held a memorial service, Sunday forenoon, March 22, at which time he gave an appropriate address. A service of a similar kind was held in Littleton at 3 o'clock on the same day, in charge of the pastor, Rev. T. E. Cramer. The choir rendered appropriate music. Rev. F. G. Chutter, a Congregational preacher who greatly loved Mr. Howard, gave a most beautiful address. It was written, and required nearly forty minutes in its delivery. He was followed in well-chosen words by Mr. Ramsden. A letter was read from Rev. C. N. Tilton. Rev. E. C. Langford, who had been the last one of our New Hampshire people to see Mr. Howard in his California home last November, when he found him failing, spoke of their pleasant hours together. The presiding elder then spoke of him as he was regarded in the Conference. He was one of the most unassuming men among us yet one of the most attractive. The sympathy of the entire Conference will go to the widow and the fatherless boys.

West Thornton.—The night was very rainy. The pastor had asked us to lecture. About twenty pairs of eyes looked at us for an hour and a quarter while we talked. Rev. A. W. Frye is growing in favor with the people. They want him to stay with them, but fear they will not be able to give him the support he deserves.

Personal.—Rev. C. L. Corlies was invited to be the chaplain at the inauguration of the Laconia city government.

Rum's Victory.—There is a general jubilee among the votaries of the rum power, with here and there a stray preacher (not Methodist) in New Hampshire, over the success of the license law enactment. Unless temperance people are alert, many towns that have long been without a saloon will have one or more. Every pastor and Christian man or woman should be active in this campaign to strike this monster.

Monroe.—Rev. George B. Goodrich has baptized seven candidates for membership.

Centre Sandwich.—The no-license campaign has opened here. Rev. R. E. Thompson and his people mean, by agitation and education, to keep the bated and demonizing saloon out of their community. They are glad that their representative voted against the adoption of the shameless measure. We are afraid we could find some professedly good men who voted to make it lawful to debauch society and politics. Wonder if there were any Methodists among them? The indications are that rum was bound to win, from the speaker of the house down. The gag was put on the prohibitory men, but the loose rein given the opposite side.

Ellsworth.—Over the hills to Ellsworth is not a specially easy trip at any season of the year. At such a time as this it is almost as bad as can be. The roads were not well broken in the winter, and now, when the snow is gone almost everywhere else, there are drifts here three and four feet deep over the hills. They need to be gone over to be appreciated. We have been there! Our appreciation is such that we would be willing to wait for better roads before trying it again. On reaching there we found three

women and two little girls. The women were members of "the board," so with them the quarterly conference was held. The way people move away from here, this little nest will soon be empty; but as long as they can manage it, they want the Gospel. Rev. A. H. Drury is highly appreciated as a man and minister, and his return is greatly desired. We doubt if any church on the district has a better showing in the benevolent collections, in proportion to the membership and ability, than this one. The pastor has had a novel way of getting them. When the people did not have money to give, he has taken butter, eggs, potatoes, etc., and turned them into cash, and in this way he has something for nearly every cause, not leaving out the Jesse Lee Chair of Preaching.

West Campton.—This is the Free Baptist Church, served by a Methodist preacher. They are so well satisfied with their new relations that they desire them continued another year. Rev. A. H. Drury is pastor. These two places are only about three miles apart. Both are weak—neither one can support a pastor alone. When the differences between our doctrines are as small as they are, it would be too bad to keep any place without the Gospel because we were narrow. There are some other places where such a plan could be worked to the manifest advantage of all.

Alexandria.—Rev. A. H. Reed's two years here have seen some good work done. While a student at the Conference Seminary he has been a help to these people. They unanimously ask his return for a third year.

Bristol.—The pastor announced at the third quarterly conference that he was not a candidate for reappointment, so the church expects a change at the coming Conference. For about the first time in their history, according to their own statement, they ask for the specific man they want, and insist they must have him. The rest of us are "not in it." Rev. L. D. Bragg has done two years of faithful service, and he and his wife and family are highly esteemed.

B.

Dover District

Merrimacport.—Two were baptized and received on probation, March 1. The Ladies' Aid Society at a recent sale realized \$118.

Auburn and Chester.—Rev. F. H. Corson has had a pleasant year as pastor of these churches. Mr. Corson enjoys books and nature. He is a good preacher, and the people want to keep him.

North and South Danville.—Rev. R. S. Kinny, a Boston student, has preached as a supply. He has shown a great interest in his work, and the people have appreciated his ministrations. The situation is such that our work cannot be greatly enlarged.

Spring.—Rev. E. N. Jarrett has been elected a member of the school board.

Hedding.—Herbert Smith has moved into the farmhouse on the campground. Hedding spring water has been put upon the market. It ought to have a great sale. Liberal plans are being perfected for the Chautauqua and Epworth League assemblies. Old Hedding is a delightful place for a summer outing. Our people should bear this in mind in planning their vacation. Judge Wentworth has secured some special legislation in the interests of the grounds, and expects to see its debt lifted ere long. Old Hedding has no better friend than the Judge. Now is the time to take hold and help him, and so help ourselves and Methodism.

Personal.—The interests of Dover District have been very near your correspondent's heart; to record them has been a service of love. He has aimed to keep the readers of ZION'S HERALD informed as to the doings of the churches, and thus to encourage and help each other in the work of the Lord. Appreciative resolutions have been passed by many quarterly conferences and good-bys said that touched the heart of the retiring presiding elder.

JOSEPH "EMERSON" ROBINS.

MAINE CONFERENCE

Augusta District

Waterville.—At the fourth quarterly conference excellent reports were given from each department. During the past quarter 8 have been baptized, 10 received on probation, and 9 in full, and the pastor, Rev. A. A. Lewis, has made 200 pastoral visits, making 600 for the year. All the benevolences are taken, with returns of \$350, and more to follow—a splendid showing for the year up to the present time. Although there has been an unusual amount of sickness from colds, fever, and other ills, the Sunday-school has averaged 151 during the winter. The religious interest is good, seven having recently requested prayers. The pastor cares for the Junior League, which meets every Sunday afternoon, and numbers 47. The Epworth League numbers 80, and the Home Department of the Sunday-school is doing well. The W. F. M. S. has enjoyed a year of prosperity—the best in its history. Large congregations greet the pastor morning and evening. Finances are well in hand, and the pastor will be able to make a fine showing in all of the benevolences at Conference. Mr. Lewis surprised the members of the last quarterly conference by saying he would not be a candidate for the pastorate the coming year, as, for reasons best known to himself, he prefers to work on another charge. He has been a faithful pastor here the past two years.

East Livermore and Fayette.—The pastor, Rev. F. O. Winslow, after two years of hard work and satisfactory service, will depart to other fields of labor in the spring. He would have had a unanimous invitation to remain longer, but felt that, with his Conference studies to take care of, it would not be so hard for him on a new field, and so said to the brethren. All are sorry to have him leave. Things have improved under his administration, and he has laid a good foundation for another to build upon. On account of some throat trouble he would like to get near the salt water. So it often proves true that what is one's loss is another's gain.

Livermore Falls.—No one can visit the services of this church without going away with an uplift in religious life. It was our privilege to spend a Sabbath recently with the pastor, Rev. J. R. Clifford, and his people, and although it was a rainy day and night, a large congregation came both morning and evening, and religious fervor ran high. In this church conversions are not strange happenings. The Sunday-school has reached high-water mark, numbering 240, with 50 in the Home Department. The Epworth League has 60 members, and the Junior 47. Here is a church where the people have a mind to work and enjoy religion, with no "off oxen" in it, making it a delight for a pastor to serve; and the people love their pastor so much that he has from them a hearty and unanimous invitation to remain the fourth

RISING SUN

STOVE POLISH

Gives the shine which lasts. Makes rust impossible.
Never cakes on iron. Will not burn red.

DURABLE AND ECONOMICAL.

year. The finances are close up to date, and all bills are practically paid.

Personal.—Rev. J. P. Cole, of East Livermore quarterly conference, whose age is 77, is much improved over a few months ago, and has moved from the home of his son, Hon. A. D. Cole, to the camp ground for the summer. He and his estimable wife are enjoying the sunset of life very much. Long may they live to comfort their friends and bless the world!

C. A. S.

Lewiston District

North Auburn.—D. S. Thomas is Sunday-school superintendent. The school averages 40. In improvements on the parsonage \$100 has been spent, and the church has been shingled. The late Rev. L. L. Greene, father of Rev. R. L. Greene, D. D., held his membership here. The benevolences are carefully looked after. On the occasion of the fourth quarterly conference a bountiful dinner was served. Rev. C. H. B. Seliger's return was requested.

Lewiston, Hammond Street.—There is no charge in the Conference in which the readers of these notes take a deeper interest than this. The church is financially weak, and will be obliged to be heroic for some years; but Lewiston is destined to have a steady growth, and is already the second largest city in the State. The church edifice is large and fine. The Sunday-school has an average of 61. A Home Department has lately been formed. The Epworth League has 38 active members, and ten more will soon join. Class-meetings are seasons of interest. The church is insured for \$5,000. Some who hold their membership here will never be accused of bigotry because of their great loyalty to the church. That's so! A few years ago quite a delegation from the Friends Church worshiped here, but most of these now hold their own social services, and but few regularly attend the preaching services. The church is practically out of debt. Rev. G. D. Holmes and his wife have worked hard and successfully for a small remuneration. Their daughter is in Bates College, and that is some compensation. His return was unanimously requested.

Lisbon.—This charge is steadily improving under the care of Rev. H. A. Pearce.

Norway.—This charge takes twenty copies of ZION'S HERALD. Rev. B. F. Fickett has made 250 calls the last quarter, and Mrs. Fickett 500 during the year; she also superintends the Junior League. Recently, 3 have joined on probation. Six members of the Sunday-school have been converted. The League numbers 57, and the average attendance at the devotional meetings is 22. The class-meeting attendance has been as high as 33. The property is in good condition and free from debt, and is insured for \$3,000. More than 50 have been received into the church during the last three years. Mr. Fickett has persistently held to the three years' rule—a sort of law unto himself. He is very heartily invited to return for the fourth year. If he moves, some charge will have a pair of workers.

South Paris.—This is the strongest Methodist church in Oxford County, and perhaps, taken all in all, the strongest of any denomination. And it was never stronger than now. It has a fine property, and the only indebtedness is \$500 on the organ. It has interest-bearing funds of nearly \$4,000. The old parsonage brings in a good yearly rental. Considerable furniture for the parsonage has been bought this year. Recently 6 have joined on probation and 8 have been baptized. Dr. Buck is superintendent of the Sunday school, which has an average of 87. There is a Home Department, and also a Cradle Roll and a normal class. Where is there another village church in Maine that is so well insured?—\$3,000 on the church, \$2,250 on the parsonage, \$1,000 on the organ, and \$300 on the Sunday-school library. Rev. A. W. Pottle's pastorate of three years has been an unbroken suc-

cess. His wife is just as popular as he is. At the fourth quarterly conference sixteen stalwart men were present, besides the pastor and presiding elder. Mr. Pottle's return is earnestly desired, and if he takes an appointment to another field it will be for personal reasons.

Bethel.—As in most places during this year, sickness has been very prevalent. The Epworth League has charge of the Friday evening meeting, and is working other departments also. The Sunday-school averages 45, and it has a Home Department of 50. The Ladies' Aid has raised \$75 for current expenses. A Sunday-school is kept up at Locke's Mills, and \$75 has been spent in improving the church edifice. Eight copies of ZION'S HERALD are taken. Improvements will be made on the parsonage before Conference. Rev. O. S. Pillsbury will ask for a change.

Oxford and Welchville.—All is moving well. Rev. A. A. Callaghan has been elected supervisor of schools. His return is greatly desired and fully expected. Finances are in fine condition.

Mechanic Falls and Minot.—Great harmony, good congregations, some additions; also much sickness, several deaths, and several removals. Horse-sheds have been built in Minot. "A merciful man regardeth the life of his beast." The congregations here are much improved. The church property at the Falls is well insured, and it is expected that the church at Minot will be soon. The church has a fund of \$1,500. Rev. F. C. Norcross is very popular on the entire charge. He is not on the moving list. Finances are in fine condition.

Brunswick.—Here are some items from the pastor's report: 630 calls for the year, 2 recently received on probation, 1 in full; 14 Zion's HERALDS; a good church plant finely located; a Methodist constituency of 183 families and 500 or more people, in good circumstances; 20 college boys that attend more or less. The Sunday-school numbered 129 in 1888; since then 120 has been the largest number until now—150, with an average attendance of 75. Mrs. Miller is the very efficient superintendent. The church is in good financial condition. Rev. and Mrs. D. E. Miller have a fine standing in the social and literary circles of the town. Although a few weeks ago Mr. Miller expressed his purpose to ask for a new field of labor at Conference time, at the fourth quarterly conference just one-half of those present voted for his return, and the Ladies' Aid, a very active society, sent a unanimous request for the same.

Bath, Wesley Church.—Rev. D. B. Holt maintains and increases his popularity. His work is solid as granite. All departments of work were fully reported at the last quarterly conference. He will return.

Bath, Beacon Street.—Rev. W. P. Merrill has done a fine work during the last four years. He is packing up. The elder marked one of the big boxes. He may possibly have to change its destination. A near-by church is squinting Bathward.

West Bath.—The old church is now a gem. Mr. Merrill has been enjoyed very much here.

Cumberland and Falmouth.—New windows in the parsonage made way for new paper and paint. They are getting "tony." All is lovely.

Yarmouth.—Rev. C. A. Brooks has had six remarkable years on all lines. As a brother elder said of a man, "He can stay or go," but there will be weeping if he goes, and rejoicing on some other charge.

Auburn.—Rev. C. S. Cummings is a very busy man. He is making the rummies squirm. The parsonage is being put in first-class condition. No pity for the man who is appointed to Auburn.

Bowdoinham.—They have been having seasons of refreshing. Rev. A. K. Bryant is a busy man.

West Paris.—New families are coming in;

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business is improving; the outlook is the best for years. Rev. R. A. Rich will move.

Harpwell and Orr's Island.—Rev. J. E. Clancy has put in a good year's work, and it is expected that he will be his own successor.

Personal.—Hon. H. A. Duncan, for many years a prominent official in Wesley Church, Bath, is critically ill, but at this writing (April 2) he seems better.

Miscellaneous.—Will the pastors who have special items of interest in reference to church improvements, conversions, etc., that ought to be embodied in the elder's report, please send them in at once?

If any do not expect to be at the Conference the first day, will you please send you reports to the statistical secretary? It is not fair to bother these hard-worked brothers.

I hope we will all go to the Conference in a very prayerful spirit, and be prepared for appointments and disappointments.

An old soldier recently told us of his experience in the famous "mud march" during the war of the Rebellion. But let it be known that any presiding elder in these parts can give points on "mud marches!" A. S. L.

NEW ENGLAND CONFERENCE

Boston District

Hopkinton.—At the last quarterly conference the brethren expressed themselves as well satisfied with the labors of their pastor, Rev. E. E. Small, and by a unanimous rising vote requested his return for another year. Old bills have been paid, and a heroic effort has made it possible to pay the expenses of the current year. Six have been converted and 4 received on probation.

Southville.—The quarterly conference passed complimentary resolutions, and by a unanimous vote gave an emphatic request to the authorities to return Pastor Small next year. Two have been received into membership, one baptized, and a few probationers held on the waiting list. The finances and benevolences of this charge are worthy of all admiration. The bills are always paid week by week as they come due.

Lynn District

East Gloucester.—A farewell reception was tendered Rev. William A. Haggerty on Tuesday evening, March 31. In a neat and appreciative

Over 50 years ago. Doctors took right hold of it. Keep their hold yet. The oldest, best Sarsaparilla—Ayer's.

J. C. Ayer Co., Lowell, Mass.

speech the superintendent of the Sunday-school, Mr. I. H. Higgins, on behalf of the congregation presented to the retiring pastor the "Life of Phillips Brooks" and several other valuable books as a token of esteem. Before the pastor had recovered from his surprise Mr. George E. Davis, on behalf of the Sunday-school, presented to Superintendent Higgins a comfortable Morris chair. Both recipients acknowledged their appreciation and thanks as best they could under the circumstances. The church has had a successful year and the current expenses have been met in full, in addition to which \$200 has been paid on the mortgage debt. The benevolences have been advanced, and everything is favorable for a steady growth in all departments. W.

Springfield District

Chicopee.—The year closed pleasantly with all bills paid and the work well in hand. On Wednesday evening, March 25, a large company of people assembled at the church to tender Rev. and Mrs. W. A. Wood a farewell reception. Addresses were made fittingly expressing the appreciation of the people for their retiring pastor and his wife, and wishing them much happiness in the field to which they are to be assigned. The closing address was made by Judge L. E. Hitchcock, who presented Mr. and Mrs. Wood with a beautiful and expensive marble and onyx parlor clock.

Chicopee Falls.—The year closes with all bills paid, and \$275 have recently been paid upon the parsonage debt. At the fourth quarterly conference appropriate resolutions were passed concerning the services of the retiring presiding elder, Rev. Dr. J. O. Knowles; and the return of the pastor, Rev. F. J. Hale, for the third year, was unanimously requested. On March 12, Mrs. William B. Fay, the oldest member of the church, a member of the official board and a valued teacher in the Sunday-school, after a long illness, passed to her reward. F. M. E.

N. E. SOUTHERN CONFERENCE

Norwich District

Westerly.—On Monday evening, March 30, a very pleasant farewell reception was tendered by the people of Grace Church to the retiring pastor, Rev. F. C. Baker, and his family. Notwithstanding a pouring rain, there was a large representation of the church and congregation. After supper an excellent literary and musical program was enjoyed. Mr. George B. Melville, president of the board of trustees, in a very felicitous speech presented to the pastor and his wife a beautiful easy-chair as a parting expression of appreciation from the church and congregation. Mr. Baker was thoroughly surprised, but found words in which to express his grateful appreciation of this thoughtful kindness. SCRIPTUM.

CHURCH REGISTER

CONFERENCE	PLACE	TIME	BISHOP
Vermont,	Northfield,	April 9	Warren
Maine,	Bridgton,	" 15	Andrews
New Hampshire,	Woodsville,	" 15	Warren
Tröy,	Saratoga,	" 15	McCabe
East Maine,	Newport,	" 22	Andrews
Eastern Swedish,	Providence,	" 23	FitzGerald

BOSTON METHODIST SOCIAL UNION.—Thursday, April 23. Bishops' Night. Ladies invited. Reserved seats and special tickets. Sale opens Monday, April 13, at 9 a. m. at the Book Room. Members will receive tickets for themselves on surrender of their membership tickets and for guests at \$1.50 each. Sale to those not members opens Friday, April 17, at 9. Tickets, \$1.50 each. Orient Male Quartet. Full program later. Bishops Mallalieu, McCabe, Hamilton, Walden and Goodsell are expected. C. H. J. KIMBALL, Secretary.

EAST MAINE CONFERENCE—TRANSPORTATION NOTICE.—Arrangements have been made with the following lines for reduced rates to Newport, Maine, Conference week. The Maine Central R. R. will sell tickets from all stations to Newport and return on the basis of 1½ cents per mile each way. On the K. & L. Division the rate is not to exceed \$1. Tickets on sale April 20, and each day during Conference. The Bangor & Aroostook R. R. will sell tickets to Newport and return for one fare, to junction points, plus the M. C. R. rate. The Washington County R. R. will sell tickets for one fare to Washington Junction, plus \$2.10 to Newport

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Leading Dealers sell them everywhere as the standard range.

ARTS AND CRAFTS

Six years ago we began to hear about and Crafts furniture. Steadily, year by year, the demand has grown. It is no longer a fad. It has come to stay, for it is built upon deep foundations of simplicity and truth.

This class of cabinetwork should be seen in as large a display as possible, in order that the influence of its restraint and sincerity may be felt in the fullest degree. To that end we have decided upon an exhibition of Arts and Crafts furniture on an extended scale.

We have given up our main floor on Friend St. to this use, and for the next ten days we offer visitors a chance to examine the largest collection of this cabinetwork ever gathered together in Boston.

Open daily from 8 to 5.30 o'clock.



Paine Furniture Co.

Wall Paper, Rugs, and Furniture
48 CANAL ST., BOSTON

and return. The steamers "Merryconeg" and "Golden Rod" will sell round-trip tickets to Belfast or Bucksport for one fare. The Bangor & Bar Harbor Steamboat Co. will sell round-trip tickets to Bangor for one fare. Tickets on all lines on sale and good to go April 20, 21 and 22, and to return (ill) April 30, unless otherwise stated.

L. H. W. WHARFF, Railroad Secretary.

EAST MAINE CONFERENCE—NOTICE.—Statistical blanks were mailed to each pastor in East Maine Conference, March 31. Any pastor failing to receive his will kindly send word to the undersigned at Machias, Maine.

L. H. W. WHARFF, Sec.

CAMBRIDGE DISTRICT. EPWORTH LEAGUE.—The annual convention will be held on Monday, April 20, at Hudson, with sessions at 10, 1.30 and 6.30. At the morning session there will be two addresses—the first by Miss Daisy MacBrayne, of Lowell, on "What Methodism is Doing in Boston;" the second by Frank M. Forbush, of Newton, secretary of the Middlesex County Bar Association, on "Some Reasons for Bible Study." Rev. Joshua O. Randall, of Attleboro, will give the afternoon address. There will also be held in the afternoon department conferences, with practical addresses and discussions. At 4.30 there will be a banquet, to be followed by short toasts. The evening session will begin with a love-feast in charge of Rev. E. P. Herrick, of Leominster. The evening address will be delivered by Rev. J. M. Frost, of St. Johnsbury, Vt. As the con-

vention takes place on a holiday it is hoped that a large number will be able to attend.

GRACE M. SNOW, Sec.

W. H. M. S.—The New Hampshire Conference Woman's Home Missionary Society will hold its anniversary at Woodsville, Friday, April 17, at 2 p. m. The address will be given by Mrs. D. L. Williams, of Delaware, Ohio, general corresponding secretary of the Society.

Mrs. E. B. SAVAGE, Conf. Cor. Sec.

TO THE PASTORS OF THE METHODIST CHURCHES OF NEW ENGLAND.—Mr. R. S. Douglass, of Auburndale, Mass., has been appointed by the Board of Managers of the Deaconess Association to arrange for the presentation, by the deaconesses and by other speakers, of the deaconess cause in the Methodist churches of New England.

W. T. PERRIN, President.

We take pleasure in calling attention to the new Millinery Establishment recently started at 87 Temple Place, Room 14, over Whitney's Linen Store, by Miss Sparrow and Miss Arthur, who are well known in Boston from their recent connection with A. Shuman & Co., in their Ladies' Suit and Coat department.

Ladies will find an exhibition a handsome variety of new spring hats, dainty and stylish creations at moderate prices, which it is possible for these ladies to maintain because of economy in expense, coupled with their personal attendance upon their patrons.

N. E. SOUTHERN CONFERENCE

Reported by REV. C. A. STENHOUSE.

THE work of the board of examiners at the Conference was begun on Tuesday, March 31, at 4 o'clock. Brockton being so easily accessible from such a considerable portion of our Conference territory made it possible for a very large number of ministers and friends to be here early in the afternoon, and ready for the Epworth League anniversary this evening.

The beautiful Central Church edifice was examined and enjoyed. It makes an ideal meeting place for the sessions of an Annual Conference, so many are the rooms, and so broad and commodious are the lobbies and corridors.

The printed manual and various special programs were never excelled in typography, etc., in our Conference.

The genial and assiduous attentions of our host and hostess, Rev. Julian S. Wadsworth and his wife, made each and all personally welcome. The work of entertainment of the Conference in its many details is carefully and unusually well performed by the various sub-committees, too numerous to report here.

The Epworth League anniversary, Tuesday evening, was full of enthusiasm. On the platform were the district and Conference presidents, each having an assigned part in the program. Rev. J. E. Blake, of East Providence, Conference president, presided. A large chorus choir rendered several selections with feeling and marked artistic effect. The musical ability shown was modest, but very choice. It is the regular choir under direction of Mrs. Nellie Evans Packard, with Frank E. Packard as organist. The program was long and varied. Rev. Joshua O. Randall, of Attleboro, of the First General Conference District Cabinet, presented the claims and opportunities of the 1903 Detroit International Epworth League Convention, and in a unique way urged attendance by way of the official excursion, "which is not a junket, but for serious business." Rev. Edwin H. Hughes, of Malden, gave the annual address on "Culture and Power." To sum it up briefly, it was surpassingly good. The literary culture in the address was great, but not to exceed its power.

WEDNESDAY

The 63rd session of the New England Southern Conference was opened in the Central Methodist Episcopal Church, Brockton, at 9 A. M. by Bishop Charles H. Fowler. Assisted by the pastor of the church, Rev. J. S. Wadsworth, the secretary of the last session of the Conference, Rev. S. O. Benton, D. D., and the three presiding elders, the Bishop administered the holy communion. The individual cups were used, with which the Bishop expressed himself as unfamiliar, and asked the pastor to take charge of the distribution of the elements.

The business sessions were held in the lecture room, where the Conference assembled after the communion service.

S. O. Benton, secretary of last Conference, called the roll, to which 113 members and 8 probationers responded.

S. S. Cummings, Edward Edson, and Edward A. Lyon were announced as deceased. Note was also made of the decease of E. P. Lyons, a supply at Osterville and Marston's Mills.

Henry C. Hutchinson was announced as transferred from Cincinnati Conference, and Arthur J. Jolly from Dakota Conference; and J. Elbert Thomas as transferred to Cincinnati Conference.

S. O. Benton was nominated as secretary, and after expressing his high appreciation of the fact that he had been elected unanimously for the past eighteen years, begged to withdraw his name.

For twelve years past J. F. Cooper has been first assistant secretary and the Conference unanimously elected him as Dr. Benton's successor. He responded briefly in fitting words, which were received with applause.

Charles A. Eaton, Esq., whose generous gifts to Central Church are known, in an eloquent address extended a most cordial greeting, and welcomed the Conference formally to the new church and the city. It was received with prolonged applause.

The Bishop gave a witty and telling response in the name of the Conference.

R. D. Dyson was elected statistical secretary, and J. S. Bridgford treasurer of the Conference.

J. F. Cooper was permitted by the Con-

ference to choose his own assistants, and he named C. A. Stenhouse, editorial, G. M. Hamlen, transportation, and L. G. Horton, journalistic secretaries.

W. L. Hood was appointed as canvasser for the *Methodist Review*.

A. J. Coultas, for the committee to nominate standing committees, gave the list. He also requested another standing committee, to be called Superannuate and Annuity Fund.

The bar of the Conference and time for meeting and adjournment were fixed.

J. S. Wadsworth moved, and it was voted, that the program as printed be that of the Conference.

The report of New Bedford District was called for by the Bishop, and he called the name of S. O. Benton, appointed at last Conference as its presiding elder. But as S. O. Benton was elected recording secretary of the Missionary Board in New York and resigned his presiding eldership, Sept. 1, 1902, his successor, W. I. Ward, appointed by Bishop Merrill, gave his first report. Improvements amounted to \$23,865; debts paid, \$10,182; bequests, \$1,430; thank-offering gifts, \$74,534. No brief abstract of this paper can adequately show the prosperous condition which the report detailed. It was listened to with marked attention. The case of W. D. Wilkinson was referred to the committee on Conference Relations, in view of his receiving the supernumerary relation because of his serious illness.

On motion of W. I. Ward, a committee of three—one from each of the districts—to receive contributions to a fund in aid of Mr. Wilkinson, was appointed.

The class of the fourth year was called. A. E. Legg, on representation of board of examiners and his presiding elder, was advanced and elected to elder's orders. O. L. Griawold, on representation of the same authorities, was advanced and elected to elder's orders. S. J. Rook passed in his studies last year with exception of two books on which he has now passed, and on recommendation of his presiding elder was advanced and elected to elder's orders. The case of W. F. Geisler took the usual course, and on the recommendation of his presiding elder he was advanced in studies. He is already an elder. W. D. Wilkinson, on account of serious illness, did not appear before the board of examiners, and he is now in a sanitarium. In great sympathy the Conference, on motion of his presiding elder, continued him in studies of the fourth year.

Norwich District was reported by J. I. Bartholomew. The report was full of statistics, which showed marked progress in the financial and spiritual interests of most of the churches. Total reported on improvements, \$5,850; new edifices, \$37,682; debts, \$4,672; gifts and bequests, \$11,294; thank-offering total, \$75,062. David and George Gordon and the church at Hazardville (W. J. Yates, pastor) were given special mention for large gifts to benevolences the past year. Several pastors were mentioned as specially leading in reformatory movements, and splendid results were chronicled. The Willimantic camp-meeting was reported as the best for many years, and a widespread interest in the district resulted.

H. H. Martin asked for a superannuated relation, and his case was referred to the committee on Conference Relations.

Providence District was represented by A. J. Coultas. The report must be read to be fully appreciated. It was full of intensely interesting personal as well as statistical matter. The sympathetic reference to a superannuates' fund was received with great applause. \$15,331 has been paid on debts; \$15,074 on improvements; and \$26,754 received on bequests; \$118,208 total paid in as thank-offering gifts. Prominent among the churches named was Asbury Church, Providence, on which all debt is removed; and Mathewson St. Church, same city, has provided for the extinction of its debt. Washington Park Church never was presented in more hopeful form. The improvements of edifices, etc., showed much progress. Thomson Church had special mention, as had also the three gentlemen who, while unknown to the Conference, had conferred a great sense of obligation for the \$3,000 which they committed to the pastor, William Kirkby, and by which such a transformation has been wrought in that edifice. These are only suggestions concerning the report, which must be read to see the progress everywhere apparent in the district. A tender reference was made to the deceased wife of Rev. E. C. Bass, D. D.

All the effective elders on the three districts passed in character.

Rev. Dr. Parkhurst, editor of *Zion's Herald*, complimented the Conference on the three "magnificent presiding elders"

reports," and then represented the interests of the paper. He also spoke appreciatively of the new church edifice here, as "a dream of a church." He presented a check from the Wesleyan Association for \$344. This dividend represents the results of great economy.

J. S. Thomas asked, through Presiding Elder Coultas, for a superannuated relation, and his case was referred to the committee on Conference Relations.

E. C. Bass asked, through Presiding Elder Coultas, an effective relation, and his case was referred to the same committee.

Rev. A. S. Kavanagh, D. D., superintendent of the Methodist Episcopal Hospital of Brooklyn, N. Y., represented this institution. During the past twenty years about twenty such institutions in our church have been founded, and Dr. Kavanagh congratulated the church on the great hospital which he represented, which is not local in the use of its skill. He made a most earnest appeal for co-operation.

The following were announced as the new standing committee on "Superannuate and Annuity Fund": Board of Conference stewards and two ministers from each district—New Bedford District: M. S. Kaufman, W. E. Kugler; Norwich District: Jacob Betts, Walter Ela; Providence District: J. H. Buckley, J. H. Nutting.

After notices, the Conference adjourned, with the benediction by the Bishops.

A 2 P. M. the annual missionary sermon was preached by C. Harley Smith, from Luke 19: 38, "Jesus, the Universal King," being his topic.

At 4 o'clock the first of a series of addresses for the development of the spiritual life was given by Dean Marcus D. Buell, of Boston University School of Theology. The topic treated was "Trust" (Phil. 1).

At 7.30, the anniversary of the Board of Conference Home Missions was held. Mr. Costello Lippitt presided. M. S. Kaufman spoke on "The Law of Self-Help"—give, and it shall be given unto you—and T. J. Everett on "The Value of Conference Home Missions in Developing our Work."

A special offering was received. The music was by the South St. Church Quartet. It was highly commended.

THURSDAY

After a half-hour of devotions beginning at 8.30, and conducted by W. S. McIntire, the Bishop took the chair.

The journal of yesterday was read by the secretary and approved.

A draft for \$836 on the Methodist Book Concern, also from the Chartered Fund for \$22, were presented by the Bishop. The apportionment to this Conference on Episcopal Fund is \$1,933.

A paper concerning East Greenwich Academy from the directors was introduced by D. A. Whedon and read by the secretary. It was referred to the committee on Education.

The 22d Question was taken up: "Who are the Supernumerary Preachers?" G. H. Hastings, E. F. Newell, Joseph Hollings-

WOULD YOU

Blame Him?

The effect of coffee on brain workers is more injurious than on those who work with their hands, but still the hard physical worker is often seriously hurt with coffee.

A man from Mead, Wash., says: "Coffee drinking had a different effect on my wife than on me. It ruined her nervous system, and put her in very bad condition that way. With me my nerves seemed to be all right, but my stomach was disordered and I was suffering from dyspepsia from drinking coffee, so finally we concluded to begin using Postum instead of coffee.

"In a very few days the dizziness and headaches that she had suffered with more or less disappeared, and her nerves kept getting better, and my dyspepsia left; now I can eat anything. I have noticed that in hard work in the harvest field the days when I used coffee I was not near so strong and vigorous as when I used Postum.

"I have had many chances to prove, and have proved, that Postum is far and away better for me than coffee; besides I am well now and while I was using coffee I was half sick." Name furnished by Postum Co., Battle Creek, Mich.

head, E. C. Bass, passed in character and were continued in the same relation.

The 23d Question: "Who are the Superannuated Preachers?" was taken up. Letters were read from and concerning several, and the committee on Conference Relations recommended the list continued as last year, and it was so ordered.

On motion of E. C. Bass a letter of fraternal greeting was ordered sent by the secretary to absent members of the above list, including H. H. Martin and J. S. Thomas just added.

The 5th Question was taken up. Those in studies of the first year were considered. John W. Annas, Frank W. Gray, Ira W. LeBaron, Chauncey W. Ruoff, Ernest McP. Ames, William W. Booth, passed in character and in studies, were advanced to studies of the second year, and were continued on trial. Ira W. LeBaron and Chauncey W. Ruoff had some conditions laid upon them in studies not presented.

The 8th Question was taken up. Marsden R. Foster and Elmer E. Newell were continued in the studies of the third year.

The 9th Question was taken up. William McCreery passed in character and studies of the third year with some exceptions, on which he had not been examined, and on representation of his presiding elder he was advanced to studies of the fourth year.

James I. Asher was announced as transferred to this Conference from the North Dakota Conference.

The 10th Question was taken up: "Who have Completed the Course of Studies?" James I. Asher passed in character and studies, and was elected to elder's orders.

The 30th Question was taken up: "Where shall the Next Conference be Held?" It was referred to the presiding elders with power.

Presiding Elder Coultas reported that he had received the parchments of George E. Dunbar, and presented a letter from him in which he explained why they had not previously been delivered—at first because his counsel had so advised, and latterly because they had been mislaid.

C. E. Bromley, a former member of this Conference, on motion of A. J. Coultas, had his parchments restored, and he holds a local preacher's license for Trinity-Union Church, Providence.

W. I. Ward read the report of the Board of Conference Home Missions, which was adopted. Also the report of the committee on Conference Home Missions was read by C. H. Ewer, and adopted. The committee, on motion of C. H. Ewer, was excused from further reports except in nominating members for the Board of Conference Home Missions.

A. J. Coultas read resolutions by which the Conference was requested to order the trustees of the Conference to pay over to the trustees of the Trinity-Union Church, Providence, any moneys received from certain trustees of the former Chestnut St. Church realized from the sale of the latter property, the former being now the legal representative of the latter church.

Candidates for local deacon's orders presented recommendations. William W. Booth, of Woods Holl, passed in studies, was represented by W. I. Ward, his presiding elder, and was elected to local deacon's orders. For local elder's orders: J. O. Rutter, Nantucket, R. C. Jacobs, Gurleyville, and I. W. LeBaron, Rockland, were recommended by their several quarterly conferences, passed in studies, were represented by the presiding elders, and elected to local elder's orders.

The Bishop announced at this point (10.30

o'clock) that all the minute business, except the candidates for admission in full connection, was completed, and advised an adjournment for the meetings of committees, etc.

The second roll-call was read by the secretary, and several members and probationers responded.

The statistical secretary read a roll of delinquent charges not yet heard from. The names of the preachers in charge also were called by name by the Bishop. Excuses were offered. The treasurer also read a list of charges from which no report had as yet been received.

A motion by N. B. Cook was made, to hear a report from each preacher as to whether he had taken the Conference claimants collection. It was laid on the table.

Visiting ministers were introduced, among whom was Principal B. W. Hutchinson, of the Wesleyan Seminary, Genesee, N. Y., a former pastor of Central Church, Brockton.

Several communications which had been received by the secretary were referred to appropriate committees.

P. M. Vinton, on motion of M. J. Talbot, was added to the committee on Obituaries. W. H. Allen was excused to go home and attend a funeral.

On motion of A. J. Coultas the report of the committee on Superannuate and Annuity Fund was made the order of the day on Saturday morning. J. T. Docking was excused to attend a funeral.

The Bishop emphatically requested that all reports of committees be ready tomorrow morning. Adjourned with the doxology and the benediction by the Bishop.

At 2 P. M. the Temperance anniversary occurred, Rev. N. C. Alger presiding. Rev. C. H. Mead, D. D., of New York, was the speaker. "The subject of his address was, 'The House We Live In.' The soprano soloist of the Central Church choir, Miss Fannie E. Buck, sang very effectively, 'Come unto Me.'"

At 4 o'clock Dean Buell gave the second address on "Studies in the Mind of Christ," his specific topic being "Love" (Phil. 2).

At 7.30 o'clock the anniversaries of East Greenwich Academy and the Board of Education were united, T. J. Everett presiding. The new principal-elect of East Greenwich Academy, Rev. Lyman G. Horton, and Rev. B. W. Hutchinson, Ph. D., principal of Genesee Wesleyan Seminary, Lima, N. Y., delivered addresses. The latter represented the Board of Education.

FRIDAY

The Conference session was opened with a devotional service conducted by E. P. Phreaner, and at 9 o'clock the Bishop took the chair.

The journal of yesterday's session was read and approved.

S. O. Benton made a brief statement concerning the delay in reception of parchments from George E. Dunbar.

It was reported by the secretary that the examinations of C. W. Ruoff were all received.

William McCreery was also credited on matter on which he was previously improperly conditioned. He is up in all his studies, the mistake being on the part of the examining board.

On motion of S. O. Benton, G. A. Grant was made an assistant secretary of the Conference, to keep a special record of all matters concerning the board of examiners; and hereafter no such items concerning specific examinations shall appear in the Minutes.

Another dividend of \$20 from the profits of his book, "The When, Why, and How of Revivals," was presented by Bishop Mallalieu through a communication to the presiding Bishop. On motion of William Kirkby, the thanks of the Conference were returned to Bishop Mallalieu.

For the committee on Conference Home Missions C. H. Ewer presented the following nominations to the Board of Conference Home Missions, as required, and they were elected: President, Costello Lippitt; vice-president, S. H. Bailey; secretary, W. I. Ward; treasurer, J. S. Bridgford; ex officio, the presiding elders; additional members, for three years, J. F. Cooper, Walter Elm, John Pearce, N. E. Anthony, J. D. Flint, J. E. C. Farnham.

W. A. Greene, treasurer of the trustees of Chestnut Street Church, Providence, presented the proceeds accruing from the sale of the property, and a lengthy communication and resolution, all as a part of the plan to complete the transfer to Trinity-

Union Church. The matter was referred to a special committee, consisting of S. O. Benton, M. J. Talbot, A. J. Coultas.

The report of the committee on Public Services for 1904 was read by W. A. Luce. It was referred to the committee on Public Worship for next year.

W. D. Woodward was added to the committee on Obituaries.

W. F. Davis reported for the special committee concerning the change in law of State of Connecticut as to maximum and minimum number of trustees in our church in that State.

Accounts of the Western Book Concern were given to G. E. Brightman for collection.

F. C. Baker reported for the "Year Book" and gave his audited accounts. A balance of \$117 was reported, which created much applause, and the report was adopted with thanks. When he was first appointed he found a deficit.

The committee on Church Periodicals and Literature reported through E. F. Studley, and the report was adopted.

Isaac L. Wood was announced as transferred from this to the New York East, and Marcus D. Buell from the New York East Conference to this Conference. Great and prolonged applause was given on the announcement of Dean Buell's transfer. He was called on and addressed the Conference.

The 7th Question, "Who have been Admitted to Full Membership?" was then taken up.

The candidates for admission into full connection were called forward, and Ernest W. Burch, Edward J. Sampson, and Agide Pirazzini appeared. The Bishop delivered a forceful and unique address, especially emphasizing the work of the preacher as a soul-saver and a maker of sermons. He asked, and each answered, the disciplinary questions. Each passed in character. The registrar of the board of examiners reported on their studies, and the committee on Conference relations and the presiding elder in each case recommended them for full connection into the Conference. They were elected, and advanced to the studies of the third year, with the exception of Edward J. Sampson, who, on representation of Presiding Elder Ward, was excused by a large vote from further studies in the course because of equivalent scholarly work which he had done, and because of the special demands of his work in the Portuguese language.

Rev. T. B. Neely, D. D., corresponding secretary of the Sunday School Union, was introduced, and represented the interests of the Tract Society, the Sunday School Union, and Sunday-school literature, showing that our publications exceed others in economy, quality and safety.

Professor Mitchell, of Boston University School of Theology, was introduced and spoke in behalf of the Institution. He

NO PERSON SHOULD DIE

of any kidney disease, or be distressed by stomach troubles, or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue, and a perfect skin, write at once for a free bottle of this remedy, and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently, with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of ZION'S HERALD who needs it may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Co., 52 Seneca St., Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels, and congestion and sluggish condition of liver and kidneys.

For sale by all leading druggists.

Lace Curtains

I have used Pearl-ine to-day for washing lace curtains and like it very much. Washed easier and cleaner than with any soap used before. I like it very much.

Mrs. Rev. J. D. E.

touched feelingly on the resignation of President Warren and his great work.

On motion of G. A. Grant the report of the committee on Education was made the order of the day for Saturday morning at 10.30.

The transfer of S. M. Dick to the New England Conference, to take effect at the adjournment of this Conference, was announced by the Bishop.

The session adjourned with the doxology and the benediction by the Bishop.

The anniversary of the Woman's Home Missionary Society occurred at 2 P. M. Mrs. T. J. Everett presided. Miss Martha Van Marter, of New York was the speaker. Her topic was, "The Leaven of Home Missions."

At 3 o'clock the Woman's Foreign Missionary Society held its anniversary before practically the same audience. Mrs. Julian S. Wadsworth presided, and gave the address of welcome at the beginning of the former meeting to both Societies. The officers were changed on the platform, and this was all the difference made. It was suggestive of the fact that the two Societies have very important points of contact. The speaker was Miss Mary E. Holt, of Boston, who made clear "Some Things we Ought to Know."

The reception to the two Societies was held at 4 o'clock in the elegant ladies' parlors of the church.

At 4 o'clock, also, Dean Buell continued "Studies in the Mind of Christ," his special topic being, "Spiritual Vision" (Phil. 3).

In the evening, at 7.30, the anniversary of the Freedmen's Aid and Southern Education Society was presided over by W. E. Kugler, and Rev. W. P. Thirkfield, corresponding secretary, was the first speaker. He eloquently considered the Negro problem in its relation to the progress of the Anglo-American race. Following him came Rev. C. M. Melder, D. D., president of Clark University, Atlanta, who spoke in a most interesting way on practical details of the problem that must be solved, while he disclaimed having any formula, as yet, that seemed satisfactory. He declared that both the ignorant white as well as ignorant black man should be disfranchised.

SATURDAY

Beginning at 8.30, devotions were conducted by E. F. Clark. The Bishop took the chair at 9 o'clock, and the journal of yesterday was read and approved.

Reports from the following committees were received and adopted: Woman's Home Missionary Society, by A. W. Kingsley; Church Extension, by H. A. Ridgway; Sunday-schools, by T. J. Everett; Sabbath Observance, by F. L. Streeter.

M. J. Talbot, for the special committee, presented a resolution in the name of this Conference in reference to the disposal of the proceeds of Chestnut Street Church property, ratifying and approving all the proceedings, and ordering that the trustees of the Conference receive the proceeds, etc. It was adopted.

Candidates for reception on trial were called, as follows: Ralph S. Cushman, recommended by Bryantville quarterly conference; S. F. Maine, recommended by South Coventry quarterly conference; O. H. Green, recommended by Truro quarterly conference; Frank M. McCoy, recommended by Pearl St. quarterly conference, Brooklyn. They were reported in studies, recommended by the committee on Conference Relations and the presiding elders, and admitted on trial.

The report of the committee on General Missions was read by L. H. Massey and

adopted. In it appreciative reference was made to S. O. Benton's official relation to the Missionary Society.

The historian of the Conference, G. H. Bates, reported for the committee, and made request for documents and historical material for deposit for future use. Contributions of valuable material had already been made. The report was adopted.

On motion of G. E. Brightman, \$25 was appropriated to the above committee from Year Book balance. W. J. Yates gave an interesting account of two historic sermons, copies of which he would present to the historian.

Deaconess work was reported by the committee through G. E. Brightman. Pending the adoption of the report, Miss Nellie Wood, superintendent of the Providence Deaconess Home, spoke in the interest of the work in the Conference. The report was adopted. The licenses of the former deaconesses were renewed.

The Conference Board of Deaconess Work approved for consecration new deaconesses as follows: Eva M. Knowles, Genevieve M. Porter, Adelaide L. Mattox, and Nellie Wood.

J. H. Newland, J. F. Cooper, and Mrs. Costello Lippitt were elected to the board.

Rev. A. G. Kynett, D. D., of Philadelphia, was introduced and spoke in the interest of the Board of Church Extension. He made a fine impression.

The order of the day at 10.30 — the report of the committee on Education — was presented by G. A. Grant. The report had special reference to East Greenwich Academy, its present condition and needs, although all our schools and the Board of Education received proper attention. The committee made the usual nominations: Visitors to Boston University, C. M. Melden, Thomas Tyrie; Drew Seminary, Richard Povey, M. S. Kautman; Baltimore Woman's College, G. A. Grant; director of East Greenwich Academy, J. H. Newland.

W. H. Butler moved to strike out of the report the recommendation that the public educational collection be paid to East Greenwich Academy. E. E. Phillips earnestly opposed the amendment. L. G. Horton, principal-elect, was called for, and addressed the Conference in the interest of the financial needs of the Academy. He promised to begin the erection of a new dormitory in June, to cost \$20,000. W. H. Butler withdrew his motion, and the report was adopted. The Bishop said that four times as many for the number within reach were converted in our schools to those in any other way.

For the committee on Superannuate and Annuity Fund J. G. Gammons reported on the new plan. The new society shall be called the "Superannuates' Annuity Fund Society of the Methodist Episcopal Church," and beside the traveling preachers, local preachers having supplied charges in the Conference for five consecutive years may become members. Equitable provision is made, also, concerning transfers. The plan provides for equitable distribution of proceeds of funds according to years of service to members, widows and dependent children of members included. The report was adopted, with some suggestions as to verbal changes; and the committee asked for to institute the society was named as follows: J. G. Gammons, Jacob Betts, B. F. Simon.

The report of the Board of Conference Stewards was read by B. F. Simon and adopted. One recommendation was that the presiding elder at the quarterly conference shall ask, "Has the collection for Conference claimants been taken?" The treasurer, E. M. Anthony, made the report of the funds and their distribution. It was adopted.

W. L. Hood reported bequests of \$1,600 from the Hannah H. Gladding estate in Bristol to four Conference societies. M. J. Talbot was appointed a committee to meet the legal forms and receive the money for the societies named.

Frank M. McCoy was given credit for completing the first and second year's studies in the Conference course. He was passed to the studies of the third year while still on trial.

It was voted, at the request of the Bishop, that when we adjourn it be to meet at 5 o'clock.

Rev. John Krantz, D. D., agent of the Methodist Book Concern, New York, was introduced and spoke in behalf of the Concern.

Rev. W. P. Thirkfield, D. D., corresponding secretary of the Freedmen's Aid and Southern Education Society, was introduced and spoke of the marked progress of the Society during the year. He paid high tribute to Dr. Hamlen's work in Malibu Seminary.

Walter Eia reported for the committee on Freedmen's Aid and Southern Education. It was adopted.

The Bishop announced as members of the board of examiners the following: J. H. Newland, C. M. Melden, R. S. Moore, T. J. Everett.

On motion of W. I. Ward, the secretary was authorized to edit the reports for the Year Book.

On motion of J. F. Cooper, the printed Year Book was made the official journal.

On motion of J. I. Bartholomew the orders of Rev. Charles H. Tisdale, an elder received by letter from the Methodist Protestant Church, were recognized.

Notices were given and the Conference adjourned with the doxology and benediction by the Bishop.

The Conference Literary Address was given this year by Rev. John Krantz, D. D., of New York, on "Literature and Methodist Literature." The meeting was called for 2 o'clock, and M. S. Kautman presided. "Studies in the Mind of Christ" were continued by Dean Buell at 4 o'clock. Topic, "Peace" (Phil. 3). These lectures have been of a high order and very satisfactory to the hearers.

At 5 o'clock the Conference reassembled pursuant to adjournment this morning, and the devotions were conducted by E. C. Bass.

J. S. Bridgford, Conference treasurer, read his report, which was adopted.

E. J. Ayres, auditor of treasurer for last year, read his report, which was adopted.

R. D. Dyson, statistical secretary, read his report, and it was adopted.

E. F. Studley, for the committee on Church Periodicals and Literature, nominated W. H. Butler and Mr. C. A. Maton as visitors to the Wesleyan Association. He also reported for the Twentieth Century Thank-offering Committee. The total amount raised was \$282,422, and number of conversions 4,892.

W. F. Gelsler read the report for the committee on Epworth League. J. E. Blake was nominated as Conference president. The report was adopted.

The Bishop urged that the Epworth League be led into more active spiritual work in the church, and that it do not interfere in the work of appointment of pastors.

W. L. Hood read the report for the committee on Woman's Foreign Mission Society, and it was adopted.

C. H. Ewer, for the committee, reported an additional name for director of East Greenwich Academy corporation, namely, Costello Lippitt. He was elected.

R. K. Schuh, for the committee on Temperance, read the report, which was adopted.

C. H. Smith read the report for the committee on Bible Work. It recommended the use of the Bible in Sunday-schools and Epworth Leagues. It was adopted.

A collection was taken, on motion of F. C. Baker, for Conference official expenses.

W. D. Wilkinson, on motion of W. I. Ward, was granted a supernumerary relation.

J. E. Blake — W. F. Taylor, alternate — was appointed to preach the Missionary Sermon.

H. H. Martin and J. S. Thomas were granted a superannuate relation.

E. C. Bass, supernumerary, was made effective.

On motion of A. J. Coultas, W. A. Gardner was granted a supernumerary relation.

C. A. Purdy, a superannuate, on motion of W. I. Ward and on recommendation of committee on Conference Relations, was made effective.

Splendid resolutions of appreciation of Bishop Fowler's presidency were read by W. J. Smith and adopted. The Bishop expressed his thanks.

Other resolutions were offered and

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adopted: on Massachusetts Sunday school Association, by L. M. Flocken, and on local G. A. R. Post, by C. E. De La Mater. M. J. Talbot read the report of the trustees of the Conference. Among the items was this: The bequest of Rev. Robert Clark to the Board of Conference Home Missions now amounts to \$8,000. The report was adopted.

S. O. Benton offered a resolution in which the Conference seconded the invitation of Boston Methodism to the General Missionary Committee to meet there in 1904. It was adopted.

Triers of appeals are: E. C. Bass, T. J. Everett, G. H. Bates, Walter Ela, E. Tirrell, G. A. Grant, H. D. Robinson.

On motion of A. J. Coultas, the Bishop was requested to read the appointments after the ordination service tomorrow (Sunday).

Prof. S. F. Upham, D. D., of Drew Seminary, was introduced, and in so doing Bishop Fowler paid him the compliment of being "the preacher of our theological seminaries." He briefly represented the school.

A motion was made and prevailed that, after the service tomorrow, the reading and approval of the minutes, and the reading of the appointments, the Conference stand finally adjourned.

Notices were given. A collection for the janitor of the church was ordered at the beginning of the anniversary meeting tonight.

Adjourned with doxology and benediction by Dr. Upham.

At 7.30 o'clock the anniversary of the Board of Church Extension was held, Mr. Henry A. Fifield, of Providence, presiding. Rev. Alpha G. Kynett, D. D., of Philadelphia, was the speaker.

SUNDAY

The love-feast at 9 o'clock in City Theatre was in charge of Rev. M. J. Talbot, D. D. During the service 193 persons gave brief testimonies. At 10.30 the house was densely packed to listen to Bishop Fowler, who preached from Psalm 48: 12: "Walk about Zion... tell the towers thereof."

At 2.30 a memorial service was held, followed by the ordination of deacons and elders and consecration of deaconesses.

At the close of this service the appointments were read by the Bishop.

At 7 o'clock the Conference missionary anniversary was held in Central Church. Rev. George E. Brightman, of Provincetown, presided, and Rev. S. O. Benton, D. D., of New York, recording secretary of the Missionary Society, was the speaker.

This has been the most remarkable Conference in several respects that we have known. The business never was done so rapidly and all closed up on Saturday night. Again, the cabinet, by working hard in advance of the Bishop's coming, had the work more advanced than ever with us; and, indeed, Bishop Fowler declares he has not had such cabinet work before, but once in his administration, and that was in the New York East Conference. It may be said, also, that the reports of committees were adopted with the least amount of discussion that has been known for years. To adjourn on Saturday, with the appointments to be read on Sunday, is unparalleled! The beautiful church and our attentive hosts received praise on every side.

The following are the appointments:

New Bedford District

W. I. WARD, Presiding Elder.

P. O. Address, 50 Berkley St., Fall River, Mass.

Acushnet,	J. W. Annas
Bourne,	S. F. Johnson
Bridgewater,	L. B. Coddington
Bryantville,	R. S. Cushman
Cataumet and Pocasset,	J. T. Docking
Chatham,	Charles Smith
Chilmark,	B. F. Raynor
Cottage City,	R. S. Moore
Cuttyhunk,	Supplied by Walter Upham
Cutliff,	G. G. Scrivener
Dighton and Berkley,	E. W. Goodier
East Bridgewater,	C. H. Ewer
East Falmouth,	Supplied by D. M. Paul

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Eastham, Supplied by H. E. Covell
Edgartown, W. H. Allen
Fairhaven, M. B. Wilson

FALL RIVER:

Brayton,	H. H. Critchlow
First,	Thomas Tyrie
North,	C. A. Pur y
Quarry Street,	E. J. Ayres
St. Paul's,	M. S. Kaufman
Summerfield,	O. E. Johnson

Falmouth, Supplied by C. C. Pratt
Little Compton, R. I., E. T. Clark
Long Plain, E. G. Babcock

Marion,	Supplied by W. G. Smith
Marshfield,	Supplied by B. A. Silverthorne
Middleboro,	Eben Tirrell
Myricks,	E. W. Beicher
Nantucket,	J. O. Butler

NEW BEDFORD:

Allen Street,	L. M. Flocken
County Street,	Joseph Cooper
Fourth Street,	E. F. Studley
Howard,	W. W. Booth
Pleasant Street,	G. H. Bates
Portuguese,	E. J. Sampson

North Dighton, J. S. Bridgford
North Truro, Supplied by Arthur Wadsworth
North Truro, To be supplied
Orleans, To be supplied
Osterville, Marston's Mills and Centerville, Supplied by G. A. Henry

PLYMOUTH:

Memorial,	J. A. L. Rich
Russell Mills,	C. E. De La Mater

PROVINCETOWN:

Centenary,	L. H. Massey
Centre,	G. E. Brigntman

Sagamore, James Biram
Sandwich and Forestdale, O. L. Griswold
Somerset, To be supplied
South Carver, To be supplied
South and East Harwich, W. T. Carter
South Middleboro, J. S. Bell
South Somerset (P. O., Fall River), John Thompson

South Yarmouth, A. J. Jolly

TAUNTON:

Central,	W. A. Luce
First,	C. H. Smith
Grace,	G. A. Grant
Tremont Street,	To be supplied

Truro, O. H. Green
Vineyard Haven, John Pearce
Wareham and East Wareham, E. E. Phillips
Wellfleet and South Truro, J. A. Wood
West Dennis and North Harwich, C. W. Ruoff
West Duxbury, Supplied by George Barry
West Falmouth, Supplied by K. L. Roberts
Westport Point, A. H. Scudder
Whitman (P. O., East Whitman), H. W. Brown
Wood's Hole, To be supplied

Edward Williams, Chaplain of New Bedford Port Society; member of County Street quarterly conference.

G. M. Hamlen, President of Mallallen Seminary; member of Cottage City quarterly conference.

C. H. Walter, Assistant Superintendent of New Hampshire Orphans' Home; member of Wareham quarterly conference.

S. O. Benton, Recording Secretary of Missionary Society; member of Fall River, First Church, quarterly conference.

L. G. Gunn, Professor in Mallallen Seminary; member of Truro quarterly conference.

Norwich District

J. I. BARTHOLOMEW, Presiding Elder.

P. O. Address, 260 Summit St., Willimantic, Ct.

Attawaugan,	J. E. Duxbury
Baltic and Versailles,	R. D. Dyson
Burnside,	W. J. Smith
Colchester and Hopevale,	Supplied by F. B. Adams

Danielson, W. E. Kugler
East Blackstone and Millville, Mass., E. S. Hammond

Eastford, Supplied by O. E. Fourtelle
East Glastonbury, F. L. Brooks

East Hampton, N. C. Alger
East Thompson, Supplied by O. M. Coward

East Woodstock, Supplied by O. E. Tmayer
Gale's Ferry, D. W. Adams

Gardner Lake, Supplied by J. F. Alvey
Griswold, Supplied by C. H. Pease

Guileville, Supplied by K. C. Jacobs
Hazardville, W. J. Yates

Hockanum and East Hartford, W. F. Taylor
Jewett City and Hopeville, H. E. Murkett

Lyme (P. O., Blackhall), Sup. by E. F. Smith
Manchester, C. T. Hatton

Mapleville and Glendale, R. I., C. H. Van Natter
Mariboro, To be supplied

Mashapaug, Supplied by D. G. Ashley
Moodus and Haddam Neck, S. J. Rook

Moosup, S. M. Beale
Mystic and Noank, J. N. Patterson

New London, W. S. McIntire
Niantic, John Oldham

North Grosvenordale, M. T. Braley

NORWICH:

North Main St. and Norwich Town, W. D. Woodward
Trinity, James Coots

Old Mystic, E. McP. Ames
Oneco and Greene, Supplied by G. W. Crabb

Pawcoag (P. O., Bridgton, R. I.), Walter Ela
Portland, J. B. Aekley

Putnam, Jacob Belts

Quarryville (P. O., Belknap), To be supplied
Rockville, W. P. Buck

South Coventry, S. F. Maine
South Glastonbury, To be supplied

South Manchester, W. F. Davis
Stafford Springs, C. S. Davis

Staffordville, F. W. Gray
Sterling, Supplied by G. L. Camp

Thompsonville, F. C. Baker
Tolland and Crystal Lake, J. H. Allen

Uncasville, Richard Povey
Vernon, James Tregaskis

Voluntown, To be supplied
Wapping and Windsorville, G. W. Elmer

Warehouse Point, N. B. Cook
Westerly, R. I., T. J. Everett

West Thompson, Merriek Ransom
Willimantic, J. H. Newland

Willington and Wesley Chapel, To be supplied
J. H. James, Lecturer Connecticut Temperance Union; member of Rockville quarterly conference.

E. M. Anthony, Agent Conference Claimants' Fund; member of Jewett City quarterly conference.

Providence District

A. J. COULTAS, Presiding Elder.

P. O. Address, 92 Comstock Ave., Providence, R. I.

Arnold's Mills, J. G. Gammons
Attleboro, Mass., J. O. Randall

Berkeley (P. O., Ashton), H. C. Hutchinson
Bristol, W. L. Hood

BROCKTON, MASS.:

Central,	J. S. Wadsworth
Franklin,	A. W. C. Anderson
Pearl Street,	F. M. McCoy
South Street (P. O., Campello),	S. E. Ellis

Central Falls, J. H. Backley
Centerville and No. Centerville, E. P. Prensner

Chartley, Mass., H. D. Robinson
Cohasset, Mass., W. B. Heath

Drownville, Supplied by J. W. Coughlan
East Braintree, Mass., M. R. Foster

East Greenwich, C. H. Taylor
East Mansfield, Mass., Supplied by E. A. Hunt

East Providence, J. E. Blake
East Weymouth, Mass., W. H. Butler

Hanover, Mass., To be supplied
Hebronville and North Rehoboth, Mass., Alexander Anderson

Hill's Grove, William McCreery, Jr.
Hingham, Mass., Supplied by K. H. Tunncliffe

Holbrook, Mass., E. W. Burch
Hope, J. N. Geisler

Hope Valley, To be supplied
Hull, Mass., F. J. Follanbee

Mansfield and Foxboro, Mass., W. T. Johnson
Nantasket, Mass., Supplied by E. H. Baldrey

NEWPORT:

First,	C. A. Stenhouse
Middletown,	A. W. Kingsley
Thames Street,	F. L. Streeter
North Easton, Mass.,	P. M. Vinton
North Stoughton and Tower Hill, Mass.,	Supplied by A. Halfyard

PAWTUCKET:

First,	T. E. Chandler
Thomson,	William Kirkby

Phenix, John McVay
Porter, Mass., Supplied by R. L. McArthur

Portsmouth, O. M. Martin

PROVIDENCE:

Asbury Memorial,	R. M. Wilkins
Broadway and Italian Mission,	F. W. Coleman and Agide Pirazzini
Cranston Street,	W. F. Geisler
Hope Street,	R. C. Miller
Mathewson Street,	C. M. Melden
St. Paul's,	B. F. Simon
Tabernacle,	E. C. Bass
Trinity-Union,	J. F. Cooper
Wanskuck,	G. H. Butler
Washington Park,	H. A. Ridgway

Rockland, Mass., Central and Hatherly,
I. W. Le Baron

Scituate, Mass., Supplied by J. L. Asher
South Braintree, Mass., A. E. Legg

Stoughton, Mass., Jerome Greer
Wakefield, C. S. Thurber

Warren, H. B. Cady
Washington, (P. O., East Greenwich), J. E. Hawkins

West Abington, Mass., Sup. by C. E. Taylor
Wickford, E. E. Schuh

Woonsocket, F. H. Spear

Ambrie Field, left without appointment to attend one of our schools; member of East Greenwich quarterly conference.

J. H. Nutting, Chaplain of Rhode Island State Institutions at Cranston; member of St. Paul's, Providence, quarterly conference.

E. F. Jones, Conference Evangelist; member of Broadway, Providence, quarterly conference.

M. J. Talbot, Agent Providence City Evangelization Union; member of Mathewson St., Providence, quarterly conference.

Lyman G. Horton, Principal of East Greenwich Academy.

Marous D. Buell, Professor of New Testament Greek and Exegesis in Boston University School of Theology; member of Brockton Central quarterly conference.



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NEW ENGLAND CONFERENCE

Reported by REV. A. H. HERRICK.

At 9 A. M., on Wednesday, April 1, the 107th session of the New England Annual Conference opened in St. Mark's Church, Brookline, Bishop Andrews presiding. Twenty-three years ago he held the session in Temple St. Church; and again, in 1888, at Milford. After another interval — this time one of fifteen years — in a vigorous old age, crowned with honor as a faithful servant of the church, he appears among us again.

After an impressive communion service, James Mudge, secretary of the last session, called the roll.

James Mudge was elected secretary, as for many years past; and on his nomination A. M. Osgood and J. P. Kennedy were elected his assistants. Alfred Noon was elected biographical secretary.

A. P. Sharp was elected statistical secretary; and, on his nomination, H. B. King was made his assistant.

J. M. Leonard, having been elected treasurer, nominated as his assistants G. H. Clarke, C. E. Davis, J. W. Higgins, G. F. Durgin, and these were elected.

For the committee to nominate standing committees C. E. Spaulding presented the list of such committees, and they were elected.

L. B. Bates, Chas. Crane and L. W. Staples were made a committee with reference to the matter of according suitable recognition to chaplains in the United States Navy.

W. H. Meredith, W. N. Mason, J. W. Ward, E. B. Hinchliffe, were constituted a committee to solicit subscriptions for the Preachers' Aid fund.

It was voted that the daily sessions open at 8.30 A. M. and close at 12; and the bar of the Conference was fixed.

A committee of nine — one at large and two from each district — to serve as a committee on Conference Relations, was ordered; and to them was assigned the duty of considering the cases of brethren desiring any change of relation; also, candidates for admission into full connection or on trial, and of assigning a preferential order in which the latter shall be presented. The nominating committee, being instructed to present a list of nine, brought in the following: C. E. Davis, J. M. Leonard, F. E. Hamilton, E. P. Herrick, W. G. Richardson, E. H. Hughes, C. W. Blackett, H. L. Wriston, C. E. Spaulding.

At 11 o'clock the order of the day was taken up — the Memorial service. Memoirs were read, and reverently listened to by a large audience of ministers and others, as follows: Of Wm. Merrill, by E. S. Best; of W. E. Knox, by C. F. Rice; of J. H. Owens, by W. T. Worth; of E. A. Smith, by W. J. Heath; of F. Furber, by J. Mudge; of Mrs. L. P. Cushman, by G. R. Grose; of Mrs. B. Judd, by L. W. Adams; of Mrs. L. P. Causey, by J. F. Allen (read by J. Mudge).

On motion of W. T. Worth, it was voted that next year the memorial service be held immediately after the organization of the Conference.

The singing of Mrs. Bertha Cushing Child in connection with the memorial service, was worthy of special notice.

Fitting resolutions were adopted concerning the departure of L. H. Dorchester to take an appointment in St. Louis.

Notices were given, the benediction was pronounced, and the Conference adjourned.

In the afternoon Rev. Dr. A. B. Kendig preached the Conference Sermon — a vigorous, clear, persuasive, moving presentation of the need of being filled with the Holy Spirit.

The Church Extension Society anniversary was held at 7 P. M. with an address by Rev. Dr. T. C. Cliff, in his characteristically bright and interesting style.

At 8 P. M. the anniversary of the Conference Board of City Evangelization was held, with addresses by G. F. Washburn, A. B. F. Kinney, Geo. H. Newhall, C. E. Spaulding. The main address was by Rev. Dr. Frank Mason North, of New York city, on "The Evangelization of Cities: Its Meaning and Method."

THURSDAY

The session opened at 8.30, with devotional exercises conducted by G. W. Tupper.

At 9 Bishop Andrews took the chair.

The secretary called the roll of yesterday's absentees, and read the minutes of yesterday's session, which were approved.

Some discussion was had upon the determination arrived at yesterday to commit to the committee on Conference Relations the duty of presenting candidates for admission on trial in preferential order, but an attempt to reconsider the vote did not succeed.

J. H. Tompson was asked to canvass the Conference in behalf of the Methodist Review.

On motion of W. R. Newhall, the report rendered last year by the committee on the Annuity Fund was recommitted, with instructions to report later.

A report was read from the Book Concern, in course of which it was stated that the dividend to the Conferences, which last year was \$50,000, is \$75,000 this year. Both houses showed gratifying increase in volume of business. Special emphasis was laid on the duty of our people to use our own publications in our Sunday-schools. This report was referred to the committee on Education; and one from the Book Committee, touching the Episcopal Fund, was referred to the presiding elders.

Question 13 was taken up: "Was the Character of each Preacher Examined?" The presiding elders respectively passed in examination of character, and reported their districts. As J. O. Knowles closed his report, H. L. Wriston stepped to the platform, and in fitting words expressed the appreciation of the preachers on the district for Dr. Knowles and his work, and then presented to him a purse of gold, in which gift every preacher on the district participated.

The preachers on the Boston and Cambridge Districts then passed in examination of character, and those in charge answered the disciplinary questions concerning the presentation of the several benevolences.

The transfer of E. A. Blake from the Pittsburgh Conference was announced.

On motion of J. D. Pickles, a committee of three was ordered to wait on Bishop Foster and to convey to him the greetings and affection of the Conference. The committee was made to consist of J. W. Lindsay, J. D. Pickles, and S. F. Upham. The same committee was instructed to convey love and sympathy to Geo. L. Collier, who is ill.

On motion of George E. Sanderson, a committee was ordered who should send words of love and greeting to all brethren who are absent on account of illness. Later, the committee was constituted of G. E. Sanderson, E. P. Herrick, and S. A. Bragg.

Dr. Charles Parkhurst, editor of Zion's Herald, addressed the Conference in the interest of the paper. He made a strong presentation of the rigid economy and untiring labor by which alone it is possible to avoid a deficit — much more, to make a profit. Nevertheless he was able to say that during his incumbency of his present office the profits had amounted to \$50,000, of which \$20,000 had been paid on the debt on the property, and \$30,000 given to the patronizing Conferences. In view of the tremendous difficulties now attending the conduct of denominational papers, it is a matter of grateful surprise that Dr. Parkhurst is able this year to bring \$1,500 as a dividend to the Conferences, of which the New England Conference receives \$456.

On motion of S. F. Upham, the usual division of the dividend from the Book Concern was ordered — one-fourth to the Sustentation Fund and three-fourths to the Preachers' Aid Fund.

The Preachers' Aid committee were made the Conference Board of Stewards.

On motion, the privilege of addressing the Conference was accorded to Rev. Mr. Diekey, representing the American Church in Berlin, and to Rev. Mr. Jackson, librarian of the General Theological Library in Boston. The latter requested the Conference to raise \$100 to make itself a member of the library organization. C. F. Rice moved that a committee of three be raised to endeavor to secure this amount. The motion prevailed, and the committee was made to consist of C. F. Rice, G. S. Chadbourne, and S. C. Cary.

Visiting brethren were introduced — Rev. Dr. C. M. Melden, president of Clark University, Rev. D. B. Dow, of the East Maine Conference, and Rev. Mr. Latham, of the Northern Minnesota Conference.

A request of J. C. Ferguson, now and for a long time in China, that in view of the work in which he is now engaged he be given a location, was, on motion of N. T. Whitaker, referred to the committee on Conference Relations, with the suggestion that Mr. Ferguson be placed on the supernumerary list.

Notices were given, and the Conference adjourned.

At 2 P. M. Geo. H. Spencer preached the annual Missionary Sermon, from the text, "I am the light of the world."

This was followed by the anniversary of the Conference Sunday-school Society. The address was by Rev. Dr. Beale, pastor of Emmanuel Congregational Church, Roxbury.

The anniversary of the Freedmen's Aid and Southern Education Society occurred in the evening, with addresses by Rev. Dr. C. M. Melden and Rev. Dr. W. P. Thirkield, secretary of the Society.

FRIDAY

The devotional services, at 8.30, were in charge of C. W. Holden.

At 9 the Bishop took the chair, and the minutes were read and approved.

The announcement that Bishop Mallalien sends to the Conference a certain sum, as its share of the proceeds of the sale of his book on Revivals, was enthusiastically received.

On motion, it was voted to request that the next meeting of the General Missionary Committee be held in Boston.

C. A. Crane and E. H. Hughes were appointed to collect certain sums owed to the Book Concern.

Question 13 was resumed: "Was the Character of Each Preacher Examined?" The preachers on Springfield and Lynn Districts passed in examination of character, and those in charge reported their missionary collections.

At their own request G. A. Crawford and W. H. Marble were granted a location.

Arthur Dechman was ordered to be entered, at his own request, as withdrawn.

Under Question 5, Philip L. Frick was continued on trial and advanced to the studies of the fourth year.

Question 9 was called: "What Members are in Studies of the Fourth Year?" The following, being represented as having passed satisfactorily in their studies, and favorably by their presiding elders, reported as to their collections, and were advanced to the studies of the fourth year: R. B. Miller, J. F. Chase, E. C. Bridgman, L. J. Birney, W. I. Shattuck, F. W. Collier, J. Wriston.

PRIZES TO COOKS

\$7,500.00 in Cash to be Distributed

Between now and July 1st, family cooks, whether employees or the mistress of the household, will be following the plan laid down for improvement in cooks in a contest for 735 cash prizes ranging from \$200.00 to \$5.00 offered by the Postum Cereal Co., Ltd.

The winners must show improvement in general cookery as clearly stated in the rules for the test.

No one has to buy or pay anything whatever. It is simply an earnest effort on the part of Mr. Post to stimulate the household cook to more careful and skillful cookery.

To have light, sweet bread and cakes instead of heavy, sour and indigestible things. To have no more greasy, burned or dried-out meats. To have properly made coffee, Postum and tea. To have delicate and digestible, toothsome desserts and a table, clean, tasty and a pleasure to look upon.

And so \$7,500.00 in actual money will be spent to encourage the cooks of the country to better effort. And you housekeepers, please forever abandon the term "hired girl." Teach your cook the dignity of her profession, call her the cook.

If her duties include other service, well and good, but don't detract from her professional title by calling her the "hired girl." That term don't fit a good cook. A certificate bearing the large seal of the Postum Cereal Co., Ltd., will go to each of the 735 winners in this contest. These certificates or diplomas will be as valuable to the holders as a doctor's sheepskin is to him.

A postal card to the Cookery Dept. No. 357 of the big pure food factories of the Postum Cereal Co., Ltd., at Battle Creek, Mich., will bring a sheet of plainly printed rules for the contest.

Salvatore Musso was continued in studies of the third year.

Question 10 was called; and W. T. Hale, having satisfactorily completed the course of study, was elected to elder's orders.

W. M. Crawford, not having prepared in certain studies, but being reported satisfactory on such as he had essayed, and represented favorably in all respects, was continued in the studies of the fourth year, with the understanding that he receive credit for the studies in which he has passed.

A. B. Gifford was recorded as having completed the course of study. He is already an elder.

Under Question 12, "What Others have been Elected and Ordained Elders?" C. O. Ford, duly recommended by Beverly quarterly conference, was then elected.

Question 7 was then taken up: "Who have been Admitted into Full Membership?" and C. O. Ford, A. B. Tyler, V. Ravi, W. Healey, W. W. Bowers, being represented by the examining committee as satisfactory in their studies, and favorably by their presiding elders, were, on motion made in each case, admitted into full membership.

Previous to this action they were called forward and listened to an earnest, inspiring, practical and helpful address by the Bishop.

A. B. Tyler was elected to deacon's orders, and W. Healey and W. W. Bowers to elder's orders.

Elihu Grant and O. S. Gray were continued on trial in studies of the second year; and E. M. Antrim and W. W. Guth were continued on trial in the studies of the third year.

Dr. John Krantz of the Newark Conference, representing the New York Book Concern, made a vigorous speech, and was followed by Dr. Davidson in the interest of the American University.

Visiting ministers, of our own denomination and of others, were introduced.

Question 23 was taken up: "Who are the Supernatural Preachers?" The following brethren passed in character, and as many of them as desired addressed the Conference: C. H. Vinton, W. M. Ayres, H. C. Dunham, W. M. Hubbard, H. L. Booth, L. A. Bosworth, W. Silverthorne, N. J. Merrill, F. T. George, J. Capen, W. R. Clark, W. J. Hambleton, N. H. Martin, T. B. Smith, L. P. Cushman, V. Witting, J. B. Gould, W. Pentecost, D. Dorchester, V. M. Simons, M. H. A. Evans, G. R. Bent, D. H. Ela, W. E. Dwight, W. N. Richardson, J. G. Nelson, D. Steele, E. S. Best, S. H. Noon, A. R. Jones, W. D. Bridge, E. H. Tunncliffe, A. W. Baird, J. F. Mears.

During the calling of the list the time was extended.

On motion of N. T. Whitaker, the report on Annuity Fund was made the order of the day for tomorrow at 10 A. M.

Notices were given, and the Conference adjourned at 12.20, with the benediction by Bishop Andrews.

The Deaconess anniversary was held at 2 P. M., with addresses by Misses Fisk, Harding, Betts and Chisholm.

The anniversary of the Conference Tem-

perance Society was held in the evening, with a very interesting address by Dr. C. H. Mead, of New York, and inspiring singing by the Neal Dow Quartet.

SATURDAY

At 8.30 the Conference session opened with devotional exercises in charge of F. J. McConnell.

At 9 o'clock the minutes of yesterday's session was read and approved.

Various documents were presented and properly referred.

At request of the International Sunday-school Association, the Conference expressed formal approval of the Association's plan for house-to-house visitation.

Voted, on motion of J. Mudge, that F. C. Haddock be requested to preach the Conference sermon next year.

Voted, that the committee on Conference Relations be a standing committee, to be appointed each year; and that the Bishop be requested to make nominations for this committee for next year when he nominates other committees. It was decided that the committee shall consist of two from each district and one at large.

Under Question 11, the matter of election of local preachers to deacon's orders was taken up; and William Charles Lewis, Albert Amandus Felch, Edwin L. Hously, John C. Hazelton, Francis A. Lamb, Judson Jeffries, John T. Newell, Anthony E. Roberts, Charles C. Smith being recommended by their respective quarterly conferences, and favorably reported by their presiding elders, and having passed satisfactory examinations, were elected to deacon's orders.

The following desired to be transferred to this Conference for purposes of ordination, and then to be re-transferred: L. Roy Fullmer, California Conference; James C. Baker, Illinois Conference; William A. Haggerty, West Virginia Conference; and Karl Hudson. Their request was granted, and they were elected to orders.

Bert T. Beck, from the Christian Union Church, recommended by the Atlantic quarterly conference, was recognized as a local elder.

Question 12 was called: "What Others have been Elected and Ordained Elders?" and C. W. Delano, recommended by Grace Church (Worcester) quarterly conference; Herbert S. Dow, recommended by Shelburne Falls quarterly conference; and H. H. Weyant, recommended by Russell quarterly conference, were suitably represented by committees of examination and by their presiding elders and were elected to elder's orders.

By vote the presiding elders were requested to state at the earliest possible moment how many men were, in their judgment, necessary to be received on trial. Immediately Dr. Mansfield, for the presiding elders, reported that it is desirable that ten be received.

On motion of C. F. Rice it was voted that it is the sense of the Conference that ten be received, if there are places for them.

The committee on Conference Relations reported the following as having been selected: C. H. Atkins, T. C. Cleveland,

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C. H. Davis, H. S. Dow, G. E. Folk, J. E. Lacount, B. L. Jennings, E. L. Smiley, E. L. Mills, D. L. Martin.

On motion, it was voted that other candidates be permitted to withdraw their applications.

The young brethren above named were represented favorably by the committee on examinations and by their presiding elders, and were received on trial. D. L. Martin and T. C. Cleveland are elders. B. L. Jennings, C. H. Atkins, and C. H. Davis were admitted in the studies of the third year and admitted to deacon's orders under the seminary rule.

On motion of J. Galbraith, it was voted that hereafter the committee on Conference Relations, in consultation with the presiding elders, report the number of men that the Conference can receive; that the Conference then determine how many they will receive; and that the committee, having decided who among all the applicants are the most suitable to be received, shall then report the names in alphabetical order.

On motion of R. E. Bisbee, it was voted that the secretary enter the names of those just received simply in alphabetical order.

T. C. Watkins presented a resolution memorializing the General Conference to accord the Ladies' Aid Society representation in the quarterly conference, and the same was adopted.

The Conference then listened with pleasure to an address by Rev. Dr. W. I. Haven, secretary of the American Bible Society; and to Rev. O. R. Miller, representing the American Reform Bureau.

J. Galbraith moved, and the Conference adopted, a resolution protesting against "House Bill 601," or any other of like tenor, to legalize salt-water fishing on Sunday, and requesting our legislators to defeat it.

The report of the committee on the Annuity Fund was presented by N. T. Whitaker. On motion, it was ordered that the report be printed, and that consideration of the same be made the order of the day at 11 A. M. on Monday.

Dr. T. B. Neely, secretary of our Sunday-school Union, made an illuminating address concerning the work committed to him. He stated that we have over 3,100,000 scholars in our Sunday-schools. In 1902 the converts in the Sunday-school were reported as 130,855. The variety and price of our Sunday-school periodicals are truly wonderful.

W. I. Haven presented, and the Conference adopted, a resolution unqualifiedly commending President Roosevelt for his

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manly and Christian course in appointing men to office, irrespective of their color.

Dr. Hutchinson, of the Genesee Conference Seminary, was introduced.

Notices were given, and Conference adjourned.

The Woman's Missionary Societies held their anniversaries in the afternoon, Miss Anna V. Bing, of Japan, making the address for the W. F. M. S., and Mrs. Delia L. Williams, of Ohio, for the W. H. M. S. The rain lessened the attendance, but the meetings were full of interest.

A Ministers' Wives' Reception occurred at 4.15, at the house of Presiding Elder Perrin.

In the evening a large audience listened to an interesting lecture by Rev. Dr. W. H. Thomas, on "The Greatest Hero of the Civil War."

SUNDAY

Sunday was a day full of interest. The Conference love-feast, led by Rev. Dr. G. S. Chadbourne, was excellent.

The sermon by Bishop Andrews, from 1 Tim. 1: 5, was a clear, forceful and interesting presentation of the great aim of the Christian system—love.

In the afternoon the following were ordained: Deacons—J. T. Newell, J. C. Baker, A. E. Baker, C. H. Atkins, C. H. Davis, C. C. Smith, A. B. Tyler, A. D. Felch, G. E. Folk, L. Fullmer, J. C. Hazelton, E. L. Hously, B. L. Jennings, J. Jeffries, F. A. Lamb, W. C. Lewis. Elders—W. W. Bowers, C. W. Delano, H. S. Dow, C. O. Ford, C. Haggerty, W. Healey, K. Hudson, H. H. Weyant, W. T. Hale.

The evening service was held in the Congregational Church (Rev. Dr. Reuben Thomas, pastor). Dr. James Mudge, for the Conference Missionary Society, made the annual statements, showing an increase in contributions. Helpful addresses were delivered by Rev. Dr. E. M. Taylor, field secretary, and Dr. A. B. Leonard, general secretary of the Missionary Society.

MONDAY

At 8.30 J. W. Jones conducted the devotional exercises.

The minutes were read and approved.

On motion of J. Mudge, a committee of three, was appointed to prepare the usual commendatory resolutions at the close of the Conference.

The 22d Question was taken up: "Who are the Supernumerary Preachers?" and the Conference went into executive session. Samuel Jackson, A. J. Hall, A. B. Kendig, L. L. Beeman, Otto Anderson, F. H. Ellis, H. B. King, C. A. Littlefield, E. E. Abercrombie, C. R. Sherman, G. H. Perkins, were continued in the supernumerary relation.

N. M. Caton, J. Peterson, and T. C. Martin were made effective.

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B. J. Johnston was made supernumerary at his own request; and he was recommended to the Preachers' Aid Society.

G. W. King, J. C. Ferguson, and F. A. Everett were made supernumerary at their own request.

W. A. Thurston was permitted to withdraw from the ministry of the church at his own request, his parchments to be returned to him.

Chas. Nicklin was superannuated at his own request.

The committee on Conference Relations recommended that G. W. Coon be superannuated; and this action was taken, though not till after considerable discussion upon a proposition to give him the effective relation and appoint him Conference evangelist.

Louis E. Roy was located at his own request.

C. H. Dalrymple was permitted to withdraw from our ministry and membership; his parchments, suitably endorsed, to be returned to him.

C. W. Blackett presented the report of the commission appointed last year to confer with the Conference trustees. After discussion, the report was accepted, and the Conference voted that hereafter the funds be administered substantially on the basis of "historical descent."

Dr. A. B. Leonard, general missionary secretary, briefly presented certain interests of the Missionary Society.

L. W. Staples, W. H. Meredith, and A. C. Skinner were named as the committee on commendatory resolutions.

The executive session then closed.

Voted that the report on the Annuity Fund be the order of the day at 2.30 P. M. today.

Notices were given, and the session closed with benediction by Bishop Mallalieu, who had come in shortly before.

Shortly after 2.30 P. M., Bishop Mallalieu took the chair, and devotional exercises were conducted by F. Woods.

After reading and approval of the minutes, Bishop Mallalieu appointed S. F. Upham and W. T. Worth to escort Governor Bates to the platform. The Governor was enthusiastically received, and made a brief but appropriate address, after which the congregation rose and sang lustily, "My Country, 'tis of Thee."

At the suggestion of Dr. Bates, a collection was taken for the needy daughter of a certain former member of the Conference, and for the relief of a brother whose overcoat had been taken. This was subsequently announced as amounting to some \$51.

W. F. Warren spoke with reference to the Twentieth Century Thank Offering, and presented the report of the Thank Offering Commission.

S. F. Upham addressed the Conference with reference to the need of a great and genuine revival of religion; and, on motion of W. T. Worth, the Conference endorsed the work of the newly-formed "Spiritual Culture Society," and recommended the holding of a convention under its auspices.

The Wesley Bicentennial Commission reported through A. S. Gregg.

The hour having arrived for the order of the day, Geo. S. Chadbourne presented the report of the Preachers' Aid Society. This was laid on the table until after discussion of the report of the committee on Annuity Fund, which, having been previously presented, was now again read. After discussion this was laid on the table.

The report of the Preachers' Aid committee being now taken from the table, after discussion it was recommitted, that a new report be brought in before the close of this annual session.

On motion of N. T. Whitaker it was voted, after some discussion, that the members of the Conference whose cash salaries are \$500 or less will this coming year contribute to the Preachers' Aid Society one-half of one per cent. of their cash salaries; those receiving in cash salary \$500 to \$1,000, three-fourths of one per cent.; and those whose cash salaries are \$1,000 or more, one per cent.

J. B. Brady presented the matter of making Worcester a presiding elder's residence, but the proposition secured no second.

The Conference adopted the report of the Conference Temperance Society, presented by J. Galbraith, and, on nomination of the Society, its officers were elected for the ensuing year, and J. Galbraith was elected a delegate to the convention of the American Anti-Saloon League in Washington.

Salvatore Musso addressed the Conference with reference to the Italian work.

The report of the Education committee was presented by E. B. Marshall. After addresses by W. F. Warren, W. R. New-

hall, and A. A. Wright, the report was adopted.

Notices were given, and the Conference adjourned to 7 P. M.

At 7 P. M. the Conference assembled, S. F. Upham in the chair. Devotional exercises were conducted by A. Dight.

After the minutes had been read and approved, A. P. Sharp presented the statistical report, which was, on motion, adopted.

The Conference adopted reports presented as follows; On ZION'S HERALD, by W. J. Thompson; from committee to nominate officers for Conference Societies, by J. Stubbs; on Epworth League, by C. H. Stackpole; for the Conference Board of City Evangelization, by E. T. Curnick; for the Freedmen's Aid and Southern Education Society, by W. A. Wood; for the American Bible Society, read for the chairman by W. A. Wood; for the Board of Deaconesses, by Franklin Hamilton; on Sunday-schools, by A. L. Squier; of the treasurer of the trustees of the Conference, by J. M. Leonard; of the treasurer of the Sustentation Fund, by J. M. Leonard; of the treasurer of the Conference, by J. M. Leonard; of the Sustentation Fund, by F. Nichols; of the Missionary Society, by J. Mudge; of the special committee on naval chaplains, by L. W. Staples; of the Seamen's Aid Society, by G. L. Small; of the Bureau of Conference sessions, by T. C. Watkins; on Observance of the Lord's Day, by H. G. Buckingham; on tracts, by C. W. Blackett; on Church Extension, by Geo. Whitaker.

George Whitaker was requested to furnish to the Conference the books which he has prepared in the course of his investigation of the Conference funds, for preservation.

G. H. Spencer and J. F. Allen were appointed to audit the accounts of the Conference trustees.

The Preachers' Aid committee recommended a special committee of five to present any feasible plan at the next session of the Conference—this taking the place of such part of the committee's report before presented as touched upon the Annuity Fund. The report as thus changed was adopted, and C. F. Rice, J. W. Lindsay, G. S. Chadbourne, N. T. Whitaker, R. E. Bisbee, were appointed the committee.

H. L. Wriston and A. B. Lindsay were appointed official visitors to the annual meeting of the Wesleyan Association.

Resolutions were adopted expressive of sincere sorrow over the death of Hon. C. C. Corbin.

On motion of C. F. Rice, a committee was appointed to convey the kindly sympathy of the Conference to William Silverthorne, who was taken ill during the session of the Conference and conveyed to the Deaconess Hospital. E. P. Herrick and J. Peterson were appointed.

Voted, on motion of Franklin Hamilton,

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to invite the Congress of the Methodist Episcopal Church, which is to be held in the autumn of 1903, to meet in St. Mark's Church, Brookline, if agreeable to the official board of said church.

The following were elected officers of the Conference Church Extension Society: President, E. H. Dunn; vice-president, G. Whitaker; secretary, J. Galbraith; treasurer, W. T. Worth; managers, L. E. Hitchcock, A. L. Dodge, C. R. Magee, Joshua Merrill, Jesse Wagner, G. Beckman, and the four presiding elders.

TUESDAY

At about 8.40, devotional exercises were conducted by E. M. Taylor.

The minutes of last night's session were read and approved.

Various notices were given.

At his own request E. T. Curnick was given a super-numerary relation.

To fill vacancies on the board of examiners, W. N. Macon, R. F. Holway, A. P. Sharp, were appointed.

The brethren transferred in for ordination were re transferred.

Transfers were announced as follows: G. Conte to the Italy Conference; L. H. Dorchester to the St. Louis; F. J. McDougal to the New York East. Received by transfer: S. M. Dick, from the New England Southern; C. C. P. Hiller, from the Colorado; Edwin A. Blake, from the Pittsburg; R. T. Fiewellyn, from the Michigan Conference, in studies of the fourth year; also, L. T. Town-end.

G. S. Chadbourne presented, and the Conference adopted, the report of the Church Aid Society.

W. B. Toulmin and C. D'W. Marcy were elected to succeed themselves on the Conference Bureau.

C. E. Davis and J. W. Higgins were nominated and confirmed as nominees for Conference trustees.

W. F. Warren, Franklin Hamilton, L. B. Bates, C. A. Crane, L. W. Staples, were named by the Bishop as a committee on the status of naval chaplains.

Ordered that the treasurer of the Church Aid Society furnish statistics for Conference Minutes.

A request was made for appointment of D. L. Martin to a certain church of another denomination. Also, for appointment of C. H. Johnson to St. Christopher's Home, Dobb's Ferry, N. Y. Also T. C. Watkins be appointed instructor in the Bible, Lasell Seminary.

The Conference listened with pleasure to E. M. Taylor, field secretary of the Missionary Society.

The committee appointed to present commendatory resolutions reported through L. W. Staples.

On motion of W. G. Richardson, a collection was taken for the janitor.

A vote of thanks was given to the organist of the church.

A very hearty vote of thanks was given to the secretaries and treasurer.

R. L. Greene, in behalf of the ministers on the Lynn District, made remarks appreciative of E. R. Thorndike, just retiring from the presiding eldership of the district, and presented to him an envelope containing \$101. Dr. Thorndike made fitting response.

The minutes of the session were read and approved.

S. F. Upham announced the sudden and severe illness of W. T. Worth.

Voted that after devotional services and the reading of the appointments, the Conference stand adjourned.

The Bishop announced hymn 822, which was sung. He then offered a tender and comprehensive prayer, made a few appro-

priate remarks, and read the appointments. The Conference then adjourned sine die.

The following are the appointments:

Boston District

WILLARD T. PERRIN, Presiding Elder.

P. O. Address, 86 Harvard Ave., Brookline.

BOSTON:

Allston, J. H. Waterhouse
Appleton, T. W. Bishop
Baker Memorial, E. E. Ayers
Barham Memorial, Edward Higgins
Bethany, G. F. Durgin
Bromfield St., John Galbraith
City Point, J. R. Cushing
Dorchester First, C. W. Holden
Egleston Square, Supplied by Harry A. King
First Church, Franklin Hamilton
Highland, G. A. Phinney
Jamaica Plain:
First Church, James Mudge
St. Andrew's, J. H. Thompson
Mattapan, M. G. Prescott
Morgan Memorial, E. J. Helms
Parkman St., J. P. Chadbourne
People's Temple, C. A. Crane
Revere St., Supplied by S. J. Hammond
St. John's, J. D. Pickles
Stanton Ave., L. A. Nies
Tremont St., E. A. Blake
Upham Memorial, G. S. Painter
West Roxbury, J. F. Chase
Winthrop St., H. W. Ewing

Brookline, St. Mark's, Dillon Bronson
Charlton City, William Wignall
Cherry Valley, A. R. Nichols
East Dedham, R. P. Walker
East Douglas, Supplied by Edson D. White
Franklin, Supplied by H. O. Enwall
Highlandville, Garrett Beckman
Holliston, J. H. Humphrey
Hopkinton, Supplied by F. M. Hill
Hyde Park, L. J. Birney
Leicester and Greenville, Supplied by Charles B. Pyle

Millford, R. E. Bisbee
Millbury, Walter Healey
North Grafton, Supplied by C. W. Delano
Norwood, Supplied by James F. Knotts
Oxford, I. A. Mesler
Plainville, S. A. Bragg

QUINCY:

Atlantic, Supplied by B. D. Beek
West Quincy, W. A. Mayo
Wollaston, W. J. Heath
Shrewsbury, G. O. Crosby
Southbridge, W. H. Meredith
Southville, Supplied by W. C. Townsend
South Walpole, Supplied by D. H. Manley
Upton, E. L. Mills
Uxbridge, B. L. Jennings
Walpole, Supplied by J. E. Charlton
Webster, H. H. Paine
Westboro, W. C. Townsend
West Medway, Supplied by J. H. Humphrey
Whitinsville, Wesley Wiggin

WORCESTER:

Coral St., J. W. Fulton
Grace Church, J. B. Brady
Lakeview, Supplied by J. G. Hockin
Laurel St., A. S. Gregg
Park Ave., A. C. Skinner
Trinity, S. M. Dick
Webster Square, J. O. Knowles

W. F. Warren, President of Boston University; member of Tremont St. quarterly conference.

S. F. Upham, Professor in Drew Theological Seminary; member of First Church, Boston, quarterly conference.

V. A. Cooper, Superintendent New England Home for Little Wanderers; member of Winthrop St. quarterly conference.

J. W. Lindsay, Emeritus Professor in Boston University; member of Bromfield St. quarterly conference.

E. W. Virgin, Chaplain in Norfolk County House of Correction; member of East Dedham quarterly conference.

W. I. Haven, Corresponding Secretary of the American Bible Society; member of St. Mark's, Brookline, quarterly conference.

G. A. Wilson, Professor in Syracuse University; member of Norwood quarterly conference.

R. H. Walker, Professor in English Bible in Ohio Wesleyan University; member of First Church, Boston, quarterly conference.

F. H. Knight, President of New Orleans University; member of St. John's quarterly conference.

Walter Morrill, chaplain of the Colorado Fuel and Iron Co., of Pueblo, Colorado; member of First Church, Boston, quarterly conference.

Luther T. Townsend, Emeritus Professor in Boston University; member of Bromfield St. quarterly conference.

D. L. Martin, First Christian Church, Boston; member of First Church quarterly conference.

Cambridge District

JOSEPH H. MANFIELD, Presiding Elder.

P. O. Address, 37 Osborn Road, Brookline.

Arlington Heights, Supplied by Benj. W. Ruel
Ashburnham, P. R. Stratton
Ashland, Supplied by J. Baker
Ayer, Supplied by W. H. Powell
Barre, F. H. Wheeler

Berlin,

Supplied by W. E. Wood

BOSTON:

French Mission, N. W. Deveneau
Italian Church, Salvatore Musso
Trinity Church, E. R. Thorndike

CAMBRIDGE:

Epworth Church, W. N. Mason
Grace Church, O. W. Hutchinson
Harvard St., R. F. Holway
Portuguese Mission, Sup. by Jose F. Bailega
Trinity Church, Geo. Whitaker

Clinton, G. H. Cheney
Cochituate, A. W. L. Nelson
Concord and Boston (Norwegian and Danish), Supplied by C. F. Nilsson
East Pepperell, Joseph Candlin
East Templeton and Phillipston, Supplied by Judson Jeffries

FITCHBURG:

First Church, C. E. Spaulding
Oak Hill Church, Supplied by J. H. Stubbs
West Fitchburg, J. H. Stubbs
Gardner, John H. Mansfield
Gleasondale, W. H. Thomas
Graniteville, C. P. Hiller
Hubbardston, H. G. Butler
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Continued on page 448.

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OBITUARIES

No longer must the mourners weep,
Nor call departed Christians dead;
For death is hallowed into sleep,
And every grave becomes a bed.
Now once more :
Eden's door
Open stands to mortal eyes;
For Christ hath risen, and men shall rise.
Now at last,
Old things past,
Hope, and joy, and peace begin;
For Christ hath won, and men shall win.

It is not exile, rest on high;
It is not sadness, peace from strife;
To fall asleep is not to die;
To dwell with Christ is better life.

— John Mason Neale, D. D.

Perry.— Thomas S. Perry was born in Sidney, Me., March 16, 1810, and died in Oakland, Me., Jan. 10, 1903.

He was one of twelve children. In early life, while the others were strong, he was feeble—too feeble, it was thought, to grow to maturity; but he outlived them all, and when he died was the oldest man in his town. He was converted at the age of twenty-five, and joined the Methodist Episcopal Church, remaining a member for sixty-eight years. He sang bass in the choir about sixty years. He was very constant at the social meetings and active when present. He maintained family prayers as long as he had a family. He married, when twenty-three years of age, Margaret C. Longley, who died in 1870, having had three children. One daughter is still living—Mrs. William Prentice—and six grandchildren. He was afterward twice married—to Mrs. Isabel Caswell, and then to Mrs. Jane Fairbanks, who still survives him. He died at the home of his daughter, where he had lived for a few years.

His sickness was very short and his death was peaceful. J. B. L.

Locke.— Reuben Blake Locke was born in Concord, N. H., May 23, 1821, and died at Tilton, N. H., Feb. 3, 1903.

He was married, Jan. 9, 1848, to Sarah H. Cass, sister of William True Cass, banker, Tilton. Last January they celebrated the fifty-fifth anniversary of their wedding. There was a true union of hearts and theirs has been a truly happy home. Six children were born to them, of whom two are living—Rev. Geo. R. Locke and Rev. Wm. B. Locke, both honored members of the New Hampshire Conference. A year ago the father was greatly gladdened and comforted by the coming home of the former son to take charge of the farm.

Reuben Locke was converted under the preaching of Rev. Moses Chase in 1844, and joined the church at Plymouth. For twenty years the family lived in Concord, N. H., where our brother was connected with what is now the First Church. The Biblical Institute was then in existence and many of the students found a hearty welcome at the Locke home; and after they had left the Institute, Mr. Locke maintained his interest in them, and even in later years could readily recall their names and tell what had become of them. Another twenty years were spent in Bristol, N. H., where our brother was a valued member both of the church and the official board. The closing years of his life were spent in Tilton, where he was greatly beloved for his sterling qualities as a man, as a citizen, and as a Christian. He loved his church, "her sweet communion, solemn vows, her hymns of love and praise." At Bristol, by mutual arrangement, he went to the class-meeting, at which he was a regular attendant, and his wife to the midweek prayer-meeting. He liked, not only to go to church himself, but to get others to go as well; and so on stormy Sundays he would start early with his team and carry to church those who otherwise would have been compelled to stay at home—an example worthy of emulation in all our churches. He was an intelligent Methodist, and was greatly interested

in the doings of our General Conference, especially in the men elected Bishops. If you wanted a list of the Bishops, or the date of their election, he could tell you right off. At our church roll-call, held New Year's Eve, he was present and responded to his name with a ringing testimony to his present faith and future hopes.

His end was peace. The remains were taken to East Concord and interred by the side of his children. A service was held at the Congregational Church, and remarks made by Rev. N. T. Whitaker, D. D., and Rev. A. E. Draper. The church on earth is poorer without Reuben Locke; the church in heaven is richer by his presence. And there at last may the surviving members of the family meet to part no more!

WM. WARREN.

Clapp.— Mrs. Ann Clapp, widow of the late George P. Clapp, died at her home in Norwell, Mass., Dec. 11, 1902, at the age of 83 years and 7 months.

She was the last of four children. Her childhood days were spent in Framingham, at which place she was born, May 13, 1819. For nearly seventy years she remained an earnest and faithful member of the Methodist Episcopal Church. Although very deaf for more than sixty years, her thoughts were not wholly for herself, but for her family and her church, and to make happy her friends and all who knew her. She leaves one son and one daughter to mourn their loss.

CHAS. E. TAYLOR.

Gardner.— Walter P. Gardner was born in Milton, Me., and died in Stoughton, Mass., aged 71 years.

As a young man Mr. Gardner came to Sharon, Mass., and met Miss Olive Drake, who was teaching school there, and who afterward became his wife. He was baptized and joined the Methodist Episcopal Church in Stoughton in 1857. The following year he and Miss Drake were married. In 1862 they moved to Stoughton, where for over forty years they have resided and been pillars in the Stoughton church. Mr. Gardner was a carpenter by trade, and for more than twenty years worked as mill carpenter in the French & Ward woolen mills. When our Stoughton church was built in 1865 he helped with his own hands, and throughout her history until his last sickness was a regular attendant and generous supporter.

Mr. Gardner was of that heroic type of Methodist laymen of which the church has had many, but none too many, and which she can ill afford to lose. May others be raised up to take their places as one by one they drop from the ranks! J. G.

Golder.— Miss Eva Golder, who died in Strong, Me., Feb. 17, 1903, spent much of her time for the past few years in Lisbon Falls, Me. She was born, Jan. 12, 1859, and with her parents moved to Strong in 1864, where her home has been since that time.

Miss Golder was a victim of that dread disease, consumption. She bore her suffering patiently, and was resigned to the Master's will. She was one of the most consistent Christians I ever met; no one ever saw her manifest any other than a Christian spirit. She was a member of the Methodist Episcopal Church for over twenty-five years, and a member of the Lisbon Falls Church since June 10, 1886, when it was organized. She was faithful in the discharge of duty whenever called upon by the church. She was a member of the official board for many years, and was a teacher in the Sunday-school and Junior League.

Miss Golder leaves an aged mother of eighty-five years, four sisters, two brothers, and a host of friends to mourn their loss. May the comforting Spirit prove to us who mourn His mission, and gently guide us till we meet again!

HENRY A. PEARE.

Davison.— Joseph C. Davison, a prominent and faithful member and official of the Methodist Episcopal Church at Newport, Vt., died suddenly, March 17, 1903. He would have been 66 years old on May 20.

A native of Vermont, Mr. Davison possessed all the sterling character and characteristics of the true Vermonter—vigor of body, activity of mind, strength of character. Converted in early life, he was an active, faithful and loyal Methodist to the last. Devout, courageous, progressive, intelligent, God-fearing, genial,

generous, loving, he was ever an untiring laborer and harvester in the vineyard of our Lord. All his life was lived in the town of New.

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port, the first and larger part of it at Newport Centre, where he was active in building and maintaining the Methodist Church. About eighteen years ago he moved to the thriving and beautiful town of Newport at the foot of lovely Lake Memphremagog. Here he has been an active and loyal member and official and the faithful and efficient treasurer of the church. His loss is felt in all departments.

Mr. Davison was three times married: first to Miss Lana Whipple, of Newport Centre, who died in 1889 and by whom he had three children — Wilbur E., a member of the Weber Quartet of Boston; Nellie, who died very young; and Fred M., architect in the engineering department of the Boston & Albany Railroad at Boston. In 1890 Mr. Davison married Miss Lucinda Allen, of Craftsbury, who died suddenly, Oct. 13, 1898. Aug. 23, 1899, he married Mrs. Alice Stanton, of Danville, who lives to mourn her loss.

Mr. Davison was a carpenter and builder by trade, and a good workman. The beautiful Methodist parsonage at Newport was built under his direction and labor. In church and town (he held two town offices) he was ever an active, faithful and conscientious official and worker. He was an old subscriber of ZION'S HERALD, and an ardent admirer and reader of the paper to the day of his death.

WILBUR C. NEWELL.

Patten. — Mrs. Charlotte A. Patten, wife of James Patten, and daughter of Thomas and Charlotte Rogers, was born, July 12, 1865, and died in South Manchester, Conn., Saturday morning, March 21, 1903.

She was converted in the summer of 1882 during the pastorate of Rev. J. C. Gowan, and soon afterward united with the Methodist Episcopal Church in South Manchester. Her Christian life was exemplary and active. She was very fond of the prayer and class-meeting, and was rarely absent when circumstances made it possible for her to attend. She was helpful to others in their Christian experience and was universally beloved in the church.

Her last sickness began in February, 1902, and nothing that physicians or friends could do, could stay that wasting disease, consumption, which had fastened upon her. She had a distressing cough and was at times a great sufferer. Yet she ever found the grace of God sufficient and was patient and resigned to the will of God. Shortly before she died she repeated the lines: "If ever I love Thee, my Jesus, 'tis now."

Her funeral service was held in the church, and was attended by a large concourse of relatives and friends. She leaves, to mourn their loss, besides her husband, two sons, Frederick and Wadsworth; one sister, Mrs. James Veitch; and four brothers — John, James, and Thomas Rogers and Rev. Geo. H. Rogers, of the New England Conference. T. J. EVERETT.

Brackett. — On the morning of Jan. 27, 1903, at North Eastham, Mass., Achsah Brackett, a sainted mother in Israel, went home to be with her Lord. Her last sickness was not long, and she would have remained longer with us if heart failure had not set in; but after considerable suffering she bade farewell to this earth and her friends, and "was not, for God had taken her."

Mrs. Brackett was 80 years of age, and, except the loss of eyesight, had been remarkably preserved in health, even in that respect, up to the last year of her life; and such was her desire to learn, that she was receiving instruction, during this year of her affliction, from a teacher of the blind. She desired to read her Bible once more, for she could truly say: "Thy word is a lamp unto my feet;" and she could appreciate the lines: "Holy Bible, book divine, precious jewel, thou art mine."

Mrs. Brackett was a saint, loved by all who knew her, and, though quiet in word and not of a demonstrative disposition, a friend recently declared: "I have often walked five miles and back to enjoy a season of prayer with her." And her pastor always left her presence comforted and blest. She was sunshine, concentrated, sweet and beautiful. Her face shone with the heavenly glory that none could fail to see.

For over forty years she had been a member

of the Methodist Episcopal Church in Eastham, having been a member at Orleans, the adjoining charge, before bringing her letter here. So for many long years she had taken her stand for Christ, and had lived and spoken for Him. When feebleness prevented her from coming to the church services, she rejoiced to have the prayer-meeting at her house — the home she made with her only daughter, Mrs. Henry Harding. To her home ZION'S HERALD was always welcome, and she looked forward to the coming of her church paper each week, for she was a loyal Methodist. She remembered our early preachers in this district, and had enjoyed many a season of heavenly refreshing at the old Eastham camp ground, within a few hundred feet of which the residence stands in which she died. Now her body lies in the cold earth in the church-yard by the old church she loved so long, but it rests in peace, and her soul is arrayed in spotless purity, for she was pure in heart and has seen her Lord. "At eventide there was light."

There remain, to mourn their loss, one daughter and two sons. The daughter is the wife of Henry Harding, and was the issue of her first marriage with Richard Smith. The two sons, Samuel F. and George P. Brackett, are the sons of her second marriage to Mr. Ekanah Brackett, long since deceased.

"Of whom the world was not worthy," may be said of this holy woman; and yet that world cannot afford to lose such a godly example as she had given for so many years. How can any person who knew her keep from saying, "Let me die the death of the righteous?" "Blessed are the dead who die in the Lord: even so, saith the Spirit; for they rest from their labors."

E. E. PHILLIPS.

Curtis. — On her 80th birthday, Feb. 25, 1903, Mrs. Eveline Curtis, of West Duxbury, Mass., entered into rest. Though left with the sorrows of a widow and the cares of a family by the Civil War, she always found time and attention for what was then the Woman's Sewing Circle, in which she always maintained an honored membership. For over forty years she was a devoted and self-denying member of the West Duxbury Methodist Episcopal Church. Her end was peace. G. B.

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Continued from Page 445.

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Dr. Rogers at New York East Conference

THE lectures which Dr. Henry W. Rogers, of Drew Theological Seminary, has given during the session of the New York East Conference in South Norwalk, Conn., have been of unusual interest. On Wednesday evening he spoke on "The Latest News from Abraham's Age," dealing with the law code of King Hammurabi and also with the account in the fourteenth chapter of Genesis, which he believes brings Abraham into an actual historical connection with the famous king.

His two lectures on Thursday were on "The Search for a Lost People," and "The Hittites and their Career." In the afternoon he told how the long-lost Hittites of the Old Testament history were found in the records of the Egyptian and the Assyrian kings, beginning with a mention of them in a list of nations about 1700 B. C., and ending with the overthrow of the eastern branch of the Hittite peoples by the Assyrian king Sargon in 717 B. C.

The evening lecture of Thursday gave the story of the inscriptions of the Hittites themselves, which are found in Northern Syria and all through Asia Minor. For years scholars have been trying to decipher these inscriptions, but have been unable to find any key to the strange hieroglyphs. But the brilliant Assyriologist, Professor Sayce, of Oxford, has at last succeeded in translating one short inscription. The story of his success was given in a truly thrilling manner, as Dr. Rogers learned it from the lips of the learned Professor himself. As the book which will contain this story has not yet appeared, the audience thus received the advance sheets, as it were, and this fact added greatly to the interest of the account.

Dr. Rogers is a charming speaker, easy and somewhat familiar in his style, and he possesses the rare faculty of making these subjects live even for a miscellaneous audience. He selects and presents his details in such a manner as to arouse and hold the eager attention of his hearers. At each lecture the church was filled with an enthusiastic audience, although another meeting of the Conference was in progress in another part of the town. President Raymond, of Middletown, who presided at the closing lecture, in extending to the lecturer the thanks and appreciation of the Conference and of the audience, expressed the hope that Drew Seminary might, ere long, be able to furnish Dr. Rogers the time and the means to prosecute the work of research for which he is so excellently prepared. To this expression there was enthusiastic response on the part of the large audience.

Where a man cannot expand his possessions he may sometimes contract his desires and thus reach contentment by a cut across lots. A boy who asked his mother whether he could have two pieces of pie one noon received the reply: "Certainly, Tommy. Cut the piece you have in two." Where gain may not be doubled, greed may be bisected. Loaves and fishes are not always multiplied. Sometimes they are made into mince meat. It is important, then, to cultivate the spirit and tone of a Paul who said: "I am instructed both to be full and to be hungry, both to abound and to suffer need."

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